The New Christianity

A Quarterly Journal
for its promotion and interpretation

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THE BIBLE'S YEARS AND MINE
A Meditation

RELIGION
AND THE ACTIVE LIFE
Frederic R. Crownfield

CHRISTIANITY
AND THE CHURCH TODAY
Tertius van Dyke

AN INTRODUCTION TO
SWEDENBORG'S
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AROUND THE DISCUSSION TABLE
TRENDS AND DEVELOPMENTS
THE SWEDENBORG STUDY
BOOK REVIEWS

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TO OUR READERS

EMANUEL SWEDENBORG (1688-1772) was essentially a herald. It was his conviction that in his day a new development lay before Christianity, and that to meet the needs of this development he had been called by the Lord to present to the world a restatement of Christian teaching. Since his day, under the pressure of a variety of influences, many of the dogmas which he criticized have been disappearing. On the other hand, the manner of Christianity which he forecast has been coming into existence. As a scientist and philosopher of eminence in Europe, he saw clearly that the progress of science would have a leading place in bringing about a spirit of inquiry in religion and a restatement of Christian thought. He also forecast a changed attitude toward the Scriptures, which were to him the source of teaching for life and not merely a means of substantiating a prevalent creed. We may be sure that if a new Christian experience comes, with its necessarily altered and deepened Christian thinking, it will be the mind and spirit of the Lord which are effecting the change. It was Swedenborg's conviction that in the work it was given him to do and in the renewal which awaited Christianity, the Lord's promised return to His followers would find fulfilment.

In this general outlook on Christian thought and task, and in the triple conviction that this new Christianity is struggling into being, that it needs constant interpretation from all sides, and that it can be given greater awareness of its own high origin and nature, the editors and sponsors of this magazine offer it to the public.

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The
NEW CHRISTIANITY
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VOL. II WINTER, 1936 No. 1

The Bible's Years and Mine

A NEW-YEAR MEDITATION

THE tribute paid to the Bible in recent months by the English-speaking Christian world has brought me personal benefits. I have refreshed my knowledge of the history of the English Bible. A stimulation of interest has come to me as I have read again of the hard experiences, even to exile and death, which the venturesome translators underwent. Their devotion to the Bible has quickened mine. Once more I have been led to rejoice in the beauty and stateliness of the English Bible, still the sovereign gem of English literature. Its incalculable influence, as the Word of God in our own tongue, in all our life—our law, our political institutions, our literature, our outlook on the international scene, our achievement of a spiritual life—has come home to me all over again in the Commemoration of the first printing of the entire Bible in English. It was inspiring to traverse again the four hundred years which constitute the lifetime of the English Bible.

Back of those four hundred years rise the centuries during which the history of the Bible in other tongues is quite as thrilling. They were recalled too, necessarily. The long vista was reopened far back into the days when the New Testament books took form, one after another, still farther back to the days when the Law and the Prophets took form in their unequalled vehicle of Hebrew.

Now I am being borne into a tiny new section of time—a New Year in my life and in the Bible's life.

Over the portal of a New Year I have had the habit of inscribing some motto. As a Bible lover, more often than not I have chosen a Scriptural saying. Whatever the motto, it has seemed that inevitably it must speak of a Divine Guidance. Years ago, I recall, the inscription was the whole of the Twenty-third Psalm. I think I should like to recur to it now and place it over the portal of 1936. What spells Divine Guidance more winningly or in more personal terms than that beloved Psalm?

I think that I have always felt intense satisfaction that the Psalm began, not "The Lord is a Shepherd" or "The Lord is the Shepherd of His people," but "The Lord is my Shepherd." Word of a living experience! At once the assurance of care for the individual, the appropriation of it by the individual—"my Shepherd." How immediately the noun leapt free from its allusions to the fields and meadows, to the Palestinian shepherd and his sheep! From the outset the Psalm has moved in the fields of human experience, and of the profoundest human experience: there a Heavenly Guide leads the way. There, too, with His presence, I lack nothing, whatever the outward scene. Meagerness may mark that scene, but in my experience the truth meant for me can be fully and fruitfully mine; the depth of love of which I am capable for things good and true can be mine to feel; the entrance on life as rich as I have capacity for.

Quiet places will be opened to me, where in moments of precious insight life becomes significant, as it could not, had I no God in my life. Words cease, mere books pass away, and truth is there, a pasture where aspiration and thought can feed, where the soul is refreshed with a surprising flow of meaning. The Heavenly Shepherd makes me to lie down in green pastures, leads me beside still waters.

I reflect on the person who is passing through the portal of the year 1936. There is not only an aging body which comes up to that gate and is to be tried by the forces of time. There is an accumulated life within me, that has not much to do with time. There are thoughts, and aspirations, and feelings, the better sort among them open to endless life, if only I have good guidance. As the Author of life, the Heavenly Shepherd has a stake in me. He is bound by His nature, if I will only follow, to bear my spirit along right ways to its everlasting good. He quickens me; for His name's sake He guides me in paths of righteousness.

Peering into the oncoming year, I see nothing that I can say definitely will happen. From other years I know that bitter will be mixed with sweet. I nearly forget this in retrospect, I am happy to say, for the bitter has rarely endured long; and it does not have nearly the staying power of the general sweetness of existence. But then I recall the misery of the world, the perennial imperfection of existence, the necessity for discipline, the salutary point of pain, and if only for these reasons and not also because of my likely folly, I know that there will be bitter with the sweet. Still, however dark the bitter hours may be, I know that they need not mean calamity to the pilgrim that I am essentially. They can mean a new grasp of where the way lies. The Guide is not lost in the darkness. Rod and staff are pointing the way anew. Indeed, in the face of the difficulties, a richer good in life is spread before me. There will be the fragrance of some benediction, a realization of how endless the bounty is. My Shepherd anoints my head with oil; my cup runs over.

The years go gliding through something—is it not eternity? Behind the passing scenes, in the midst of changing human relationships, the heart of existence endures. I stand in the permanent as I move with the years. I am not in a world where I cannot dwell forever. I know one now which is the Heavenly Father's house. The hospitality of it is in the goodness of some episode which comes and goes, in the increase of life as the years of existence decrease. Goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever.

Do not think that my life moves on these heights. I am only glancing up believingly to them. I am only putting over the portal of the year ahead the Shepherd Psalm. I am reading that beloved Psalm in terms of human experience, which is never what it might be. But the Shepherd is all we can believe. His ways are all that could be expected of them. There is, indeed, no portal there for the Leader. So I think He may be able to make of my little section of time something significant in eternity.

Religion and the Active Life

Frederic R. Crownfield

HAS religion any relevance to present-day living? Does it teach us to find the goal of life in the mastery of the problems and conditions with which the world faces us, or are we to find the goal of life by turning our backs on the world and its turmoil, withdrawing as far as possible from its struggles and even its triumphs? Are we to look steadily forward to an eventual and complete deliverance out of its sorrows, to find our true joy in another world altogether, where there are no trials and no difficulties, a world of eternal bliss?

Certainly in a day of confusion and conflict this latter picture is not without its appeal. Even the stoutest heart must have its moments of despair in such times as ours; while the coward and the sluggard are only too glad to escape from storm and stress, with pangs of conscience stilled with the comforting belief that after all the battle is not worth the winning, and that the combatants are fools.

Religion Universal

It is doubtless a testimony to the universal need for religious support that whatever man's heart desires he attempts to bring under the aegis of religion. Whenever the world stands at a critical point in its history some form of religion is always ready to minister to man's natural desire to withdraw from the world when it becomes too complicated. Often it is some form of monasticism, but not always, as the strong other-worldly current in Protestantism shows. The vital question, however, is whether religion in thus ministering to man's craven instincts is being true to its own genius.

Taking what we know of religion's history as a whole, the conclusion would rather seem to be that religion at its own best has had quite the contrary effect. From the primitive man who sowed and reaped to the accompaniment of religious rites on which he believed his success in agriculture depended, to the modern army chaplain whose function it is to heighten the morale of the fighting forces, religion has been called upon to do very practical and often very pedestrian tasks in the world. Indeed it often seems as if religion were continually beset by diametrically opposed dangers of either holding too much aloof from the world or mingling too closely in all its affairs. It has embraced both the celibate and the rake who invoked the aid of the saint in his perfidy.

If, however, avoiding such extremes, we ask how religion has given evidence of its power to play a fruitful rôle in human activity, it will appear that it has acted both to criticize and to stimulate action.

Probably no one would maintain that any and all action, simply by virtue of being action, is good. It is

necessary therefore to discriminate between actions, to establish some principle of selection on the basis of which the good may be chosen and the bad rejected. From one point of view this is doubtless the function of ethics, but the relation between religion and morals has always been close, and all of the highly developed religions have concerned themselves with ethics. Generally speaking, the distinctive feature of religious ethics is that it takes a broader view of what is good, in the sense that the good is determined in terms of the relation of action to the whole scheme of things. The good action is the action which embodies or expresses something of the meaning of that scheme.

It hardly seems to need argument that, if the world has a meaning, then life can only realize its fullest possibilities as it grasps some of that meaning, and relates itself to it. Now inasmuch as religion professes to reveal that meaning to men, it is entitled to claim relevance to their living. We have the right—even the duty—of scrutinizing any particular form of this profession; but if we end by rejecting that form, the rejection does not involve logically the rejection of any other form or of religion as a whole. While if one rejects the idea that there is any meaning at all and denies that there is a scheme of things, then it is only fair to point out that such a rejection is itself quite powerless to deal with those who fail to do their share in the world's work. If we agree that today we are insignificant and tomorrow we die, and that is all there is to it, it is a little difficult to know what to say to the man who sets out to eat, drink and be merry in the meanwhile. Religion then, if it is true to its nature, does at least concern itself with action, and at the critical point where it must be determined what sort of action is required.

The Inspirer of Activity

Nevertheless religion's claim to an important relevance to the active life does not rest solely or chiefly on its services in offering a critique of activities. Religion at its best has always been a spur to creative activity. Consider the arts. How many of the greatest masterpieces have owed their inspiration to religion! The Parthenon and Pheidias' statues of Zeus and Athena, Ghiberti's doors to the Baptistry at Florence, the great Gothic cathedrals—Rheims, Cologne, Milan, Durham; Giotto's frescoes at Assisi, Leonardo's painting of *The Last Supper,* Michelangelo's *Moses,* and the ceiling of the Sistine Chapel—these are a few of the most obvious. In the realm of literature there are Aeschylus and Sophocles and Euripides, Dante's *Divina Commedia,* Milton's *Paradise Lost*—again citing only those which come first to mind. Or in music—Palestrina, Bach, Handel's *Messiah,* Beethoven's *Ninth Symphony,* the Brahms *Requiem,* and a host of others. If one passes to the Orient and learns to understand its art, there is a whole new firmament of stars kindled again from religion.

It may be that our practical age cannot appreciate the full measure of such an accomplishment, but it does not exhaust the creative impulse that has flowed from religion. In the realm of religious thought one thinks of Paul, Origen, Augustine, Aquinas and Calvin. If the modern mind cannot find in any of these a satisfactory answer to the riddle of existence, it ought not to overlook the high quality of the achievement, nor the fact that from them have come principles which have been taken up into the very fabric of life. This may not have been always clear gain—witness the connection of Calvinism with the capitalist economy—but it at least serves to refute the charge that religion has had no influence on practical activity. Nor should it be forgotten that some of the most vigorous protests against the evil effects of supposedly religious principles have also been made in the name of religion. Luther and present-day adherents of the Social Gospel offer but the most conspicuous testimony to that.

When one seeks for more purely secular movements and leadership inspired by the creative spirit which proceeds from religion, it is almost always possible to maintain that any religious elements which may be present are purely adventitious. Still it would be hard to deny the religious inspiration of various moral reforms, from the time of early Christianity to the modern warfare against commercialized vice. Again, there is a close connection between the religious thought of Grotius and his foundation of international law. Whether Woodrow Wilson's influence has been for weal or woe may be still in doubt, but there is not the slightest doubt that the key to understanding him is to be found in Calvinism. Principles of equality derived from religion lie at the foundation of the American form of government. Here again such a random sampling clearly shows religion's influence as a force impelling to action.

It would hardly be compelling logic, however, to maintain that, because religion always has played an important rôle in the active life, therefore it is destined to continue to do so. At one time horse-cars seemed a necessity, but we do without them quite nicely today. Is it the same with religion? If the answer is to be "no," it must be because religion can be shown to be directly relevant to our present-day needs. That relevance may be found in the form of action which it prescribes, the motive for action which it demands, and the source of strength which it offers. The words of Micah are still to the point:

> What does the Lord require of you,
> But to do justice, and to love kindness,
> And to walk humbly with your God?
> (Micah vi. 8 [*American Translation*])

The demand that acts be just is primarily the demand that they be impartial in relation to the interests of the doer and the receiver. Whether the principle be expressed as that of giving to every one his due, or as doing to others as we would that they should do to us, religion insists that every man in the very state of being religious must give account of the justice of his deeds. Even God sub-

jects Himself to this principle, making His sun to rise on the evil and on the good, and sending rain on the just and unjust. Life is impossible without action, and that action must be just if it is to be religious.

Justice and Religion

Moreover, if justice is to be fully done, if every one is to be treated as we would be treated, a moment's reflection will show that the realization of this ideal will be possible only in a certain condition of society. If we take the principle of the Golden Rule seriously, it will not be enough for us to be just in those situations which force themselves on our attention, but our ideal of justice must be extended to include an ideal for society as a whole, in which there is a complete harmony of all functions aiming at the fullest realization of the possibilities of all its members. This is the significance of the so-called positive form of the Golden Rule, and it is this significance and not the mere fact that it is "positive" in form which marks it as superior to the prohibition (found in various religions the world over) of such actions as we would not care to have done to us. Plato showed that full justice between individuals is impossible except in a just state; and in demanding justice religion goes to the heart of the problem of the modern world, and prescribes the only sort of action which can solve that problem.

It is not enough, however, that actions be outwardly just, even if such justice could be perfect. Behind every act there is a motive, and religion insists that that motive be loving goodwill. This concern is entirely unavoidable. With many actions the intention is more important than the actual deed. In truth, if justice be taken in the widest sense, it must include the motive as well as the deed; but the distinction between act and intention is a real one, and religion in its concern for the one does not overlook the other.

So far, however, it does not appear that, even though religion may concern itself with action, it is essential to the active life. Yet paradoxical as it may sound, it is precisely when religion seems at first to turn its back on the world of action that it can make its vital contribution. To walk humbly with God would seem to demand that we turn away from men, and too often there has been cause for condemnation in that fact. But that ought not to be so. It is easy enough to set down on paper a sketch of an ideal life. Today we are overwhelmed with such sketches offered in the name of ethics, of psychology, of sociology and what not. But only the person who has never tried to realize one of these schemes, whether it be in his personal life or in society, will suppose that the realization in practice is as easy as the sketching on paper. In the first place no scheme can ever be successfully embodied in actuality without continual change and revision in the light of experience. There is constant need for sensitiveness to the realities and insight into the best ways of dealing with them. Moreover, there is needed for the realization of any ideal an abundance of strength and courage. Unforeseen difficulties are bound to crop up, in direct proportion to the strenuousness of the effort. Patience is sorely tried; faith in the successful outcome, and even the very worth of the task, is frequently dimmed.

Religion Essential

Here is revealed the need for the humble walk with God. We seem to turn away from the task, but in reality we are being strengthened for it. For after all, we have not set the task for ourselves, but He sets it for us, and in communion with Him it is revealed to us what is to be done and how to do it. From Him we draw light and strength, insight and inspiration, to do the work which His will demands.

Is then religion vitally concerned with the active life? The answer must be yes. It looks outward with a vision of a world made new, in which human life has become the thing it may be. It looks within to the motive which the outward life must express. And finally, it turns men to God, from whom vision and motive proceed, and finds in Him the spring from which every worthy action flows.

Christianity and the Church Today

A Critique and a Proposal

Tertius van Dyke

TO speak realistically of the Church in our day is unpopular business. Inside the Church it is resented by a few who are self-satisfied and many who are discouraged. Outside the Church it is accounted futile discussion over a corpse. Nevertheless it needs to be done by those who believe that the Church is neither dead nor incapable of becoming still more alive. What is the situation in its main outlines?

The modernist wing of the Church today has become a second-class institution for retailing to the untrained portion of humanity popular interpretations of "the truths discovered by science." The obscurantist wing, having surrendered the power to discriminate among dogma, tradition and truth, has nothing to say to those who are interested in Christian living today.

A few people who are both intelligent and devout are in the churches, but they are there not for what the Church is but for what it has been and may again be in a different form. Some who are merely intelligent are there but for reasons of self-interest. They think the Church an excellent vehicle for keeping the people in order while their masters determine the policies; or they enjoy organizing other people; or the sense of speaking *ex cathedra* delights them—even if it be only to a little band of followers. Meantime devout people of all sorts are deeply and justifiably troubled by all these conditions and are seriously doubtful of the Church as an institution of religion.

The outlook measured in terms of things as they are now in either wing of the Church is almost entirely darkness. But measured in terms of potentialities the outlook is much brighter. Both inside and outside the churches there are unmistakable signs of the revival of personal religion in individuals. There is a lovely fresh tide of the practice of prayer seeping into all sorts of places. There is a reviving concern in the ethical nature of God and in the need for ethics in livable human relations. Secularism may have conquered ecclesiasticism (some of us wish that victory were more complete!), but it rightly refuses to attack religion unorganized and unadorned. For secularism is, in the main, a man's temporary reply to the monopolistic conception of religion in a portion of the Church. Secularism has no quarrel with spiritual religion, though it has much to learn about the significance of it. Meantime men everywhere are definitely concerned to know God quite outside the laborious "scientific" and "orthodox" definitions of Him. They are inquiring eagerly. Many, it is true, are despondent, and some are acting cynically or despairingly as a result. But I do not think that any unprejudiced observer can fail to see the signs of vital religion in our age.

What then must we do in the Church? We must get down to first things, i.e. to religion. Not the perverted religion of nostalgia and not the watered out religion of opinions—even when they are the very latest ones. But to the religion which is essentially distinguishable from such things; and cannot be manufactured even by loading them together in a lumbering and directionless omnibus "church"—as many well intentioned but superficial men are trying to do. The Church must again become an organism where the spiritual life of men is renewed and from which they may go forth to carry that spirit into the whole field of the world.

In particular the Church must become the institution in which the story of the Christian witness is treasured in such a way that we may be more ready to hear and heed God in our own day. Apart from this vital experience the Christian tradition is but a dead hand and the wisdom of man is vain. For the heart of religion is that God is invincible love seeking the spiritual well-being of all people in every age; and the heart of Christianity is that this wonderful truth is made available for all men in the story of Jesus and His disciples and is to be apprehended in each generation through living discipleship to Him. What is needed then in the Church is a revival of the Christian religion in this spiritual sense. No other reform can reach to the heart of our trouble. This is not primarily a plea for "saving the Church"; it is the cry of the heart out of compassion for men and passion for God. It is the perpetual invitation of God to us wayward men:

> Turn ye, turn ye from your evil ways; for why will ye die, O house of Israel? (Ezekiel xxxiii. 11.)

The beginning of the needed revival is certainly not a problem for organization. Realistically examined human life today is almost organized to death. Certainly this is true of church life, from which many devoutly religious people today are separated by their dislike of being constantly manipulated—often for ulterior motives. Too many people find organized religion so at variance with the spiritual heart of religion itself that they will have nothing to do with it. We have had enough of undiscriminating mass movements that violate the dignity of the individual soul. *Religious* ideals cannot be fulfilled by enforcing a uniformity of conduct or thought that leaves souls starved and frustrated. It cannot be too often said that the Church as an institution has no justification for existence save as it gives body to the fellowship of life in God. We must lay aside our mechanical view of Christianity as an indestructible entity that requires only that men be organized about it, and turn to the vital conception of Christianity as an organism, capable of life and

growth and liable to decay and death. This is a painful procedure for it demands the deflation of all our grandiose schemes and sends us down today to a policy based on the vitality of a remnant. The life of our present churches is only faintly tinged with Christianity because we are still acting on the assumption that the Church is engaged in "conquering the world" whereas we ought to be preparing for a great spiritual reform beginning within ourselves. As a matter of fact "the progress of the Church" in our day has been mostly achieved by surrendering its objective. The obscurantist group has capitalized despair and in attempting to stabilize Christian faith in one of its earlier forms of expression has gathered a band of "defenders of the faith" who in reality substitute human philosophy for a living God. The modernist group has capitalized hope and attempted to identify Christian faith with an ill-founded confidence in inevitable progress.

The heart of Christianity lies in neither of these positions, and since each wing has cut itself off from vital relation with that heart it must die—or perhaps live on drawing its life from something that is no longer the Christian faith. In fact, is this not a description of what has already happened? Many churches have degenerated into clubs and associations organized around an antiquated expression of faith or around a phase of the prevailing culture.

We must get it clear that religion is neither a hold-over from the past nor a new invention of each age. It is rather the eternal conviction that God lives and seeks men in every age. If we believe that this conviction is made available to men in Jesus whom men may know and follow in each age, then are we essentially Christians. Doubtless there will always be differences of opinion among us and various ways of interpreting the mystery of human life. But we shall be united in a spiritual purpose and empowered with spiritual strength—which is far more significant for good than any outward uniformity, whether of up-to-date opinion or ancient creed. For unless the Christian religion is a genuine force for the transformation and unifying of men and of human life it is only one of the philosophies for getting along with things as they are. And if that is what it has become it has completely separated itself from the message and work of Jesus.

There is a hint for us in the incident described in the Gospel of John when certain Greeks came to Philip and said: "Sir, we would see Jesus." In like manner men are still coming to the Church, supposing it to be the fellowship of Jesus' disciples, and saying, "Sirs, we would see Jesus." Are we prepared to bring these inquirers into His presence to learn of Him for themselves? Here and there a faithful disciple certainly does so. But the Church as a whole is otherwise engaged. We can't bring you to Jesus, we say in effect, but we can give you a place in our organization which bears His name. And doubtless you will find Him for yourself while engaged in our program of activities.

To describe the situation thus is not to make light of the fact that Jesus can only be adequately known in the doing of His works. It is first of all to express a genuine doubt whether the Church's program of activities really leads to knowledge of Him; and secondly to state that unless the basis for following Him in conduct is first laid in a spiritual relation to Him there is little justification for believing that men will find Him through any program of activities. Ideals are only effective when they are related by conviction to realities. After all, the significance of the life of Jesus nineteen hundred years ago is that it was needed to give spiritual unity and power to the spiritual aspirations of men as well as to give unmistakable expression to God's constant concern for His creation from the beginning.

The Church needs a program of service, and a much more adequate program than the present one, if our worship is to have any relation to our activities. But even so, the program is secondary to the knowledge of Jesus. This is not a plea for a return to the theological approach to Christian living as contrasted with the social service approach. It is a plea for both theology and social service vitalized by their origin in a real relationship with Jesus. It is the lack of that real relationship that leaves our theology an expression of arid opinionism and our social service of sentimental goodwill and keeps the Church ineffectual as the institutional source of spiritual living.

Surely the outward confusion of our day, which is but a pale reflection of our inward chaos, demands an end to all trifling procedures in the Church: worship without meaning, dressed up by the skilful exercise of psychological laws; activity without insight, feverishly maintained by over-organization; continual expression of opinions in discussion groups about things in heaven and on earth in place of gatherings for prayer and meditation and persistent study. Surely in the stilled and quieted hearts of men speaks the voice of the living God, calling us to the proclamation and practice of eternal religion in discipleship to Him who is the Way, the Truth and the Life.

An Introduction to Swedenborg's "Divine Providence"

William F. Wunsch

If there is a world of the spirit, into which human beings survive, no view of Providence can be adequate which does not take that world into account. Such a world must offer Providence channels for its activity of which we know little. In it, too, must lie the ultimate goal of Providence, if this goal means human destiny. A view of Providence which is limited by the horizons of the natural existence can hardly resemble the Providence which must exist, if there is a world of the spirit, too.

Christian teaching in general has always conceived the Divine Guidance as above the limits of time and space. The procedures of that Guidance have included hidden ways of the spirit as well as observable processes of history and laws of nature. The goal of that Guidance has regularly been placed in the world of the immortal life. Swedenborg at once lifts his teaching about Providence into the light of an existing spiritual world, and into the light of a given picture of that world. As in all his main doctrines, so in this about Providence, the conception of the spiritual world serves him as an organ of thought.

Yet no volume in all the Theological Works of Swedenborg is more intensely concentrated on the living of life here than is his work on Providence. This seems to follow as a sure consequence from the subject-matter. The Divine Guidance is wanted for living life. To this need the book responds. The aim is not merely to picture Providence well, or to justify the ways of God, but to interpret into availability by us the Divine Guidance which exists. *Divine Providence* seeks to capture for the same great goal toward which Providence strives, the endeavors and the intelligent cooperation of the human family.

This aim draws from Swedenborg more evidences of zest than his calm expositions usually betray. With a glowing zeal he sets about the revelation of a Divine Guidance in life "that what belongs to the Lord may be attributed to Him, and that what belongs to no man may not be attributed to any man" (No. 70). Imagery abounds where this zeal is the most aroused by the special topic, as in the chapter on Divine Providence and Human Prudence.

> Of the ever-present Providence a man sees nothing. If he beheld it, he would do so as a passer-by sees scattered heaps and accumulated material for a house still to be built, whereas the Lord beholds a magnificent palace, with its work of construction and enlargement constantly in progress. (No. 203.)

> To lead a man freely but in opposition to himself is like raising a heavy, resisting weight from the earth by means of screws, due to which the weight and resistance are not felt. Or it is as if a man, in the company of an enemy who would kill him, though unaware of the fact, were led off through unknown paths by a friendly hand, that only afterwards disclosed his peril to him. (No. 211.)

Naturally, the book begins with a general conception of Providence. The Divine Providence is the government of the world in all its parts and at every moment by an indwelling love and wisdom which are God's, who is immanent in the world, not merely over it. It is a constant Guidance, exerted by God through that order emanating from His own being which is also working out in the systems of the world, in history, in civilizations, in individual lives. Its aim is the establishment of that order, with a good everywhere united with its enabling truth, and to that end it knows how to utilize existing disorder, in which falsity and evil collaborate. So the first chapter.

The crowning fruit of the intended order is a heaven from the human race. So the second chapter describes the goal of Providence. A society of redeemed men and women, perpetually recruited from inhabited earths, and perpetual in the world of the spirit, is the grand object of all the Divine striving. Even in the immortal life, the goal is a progressive, not a fixed one, moving onward in the depths of eternity as any solar system in the infinite spaces of nature. The goal, you note, is social; a participant in it must be a co-builder of the community. But in that society every individual becomes the more markedly himself. He is not absorbed into a diffused Infinite. A chief characteristic of that "beloved community" is union with God. But the more nearly this union is effected, the more is the personality of each man accentuated, the happier and the wiser is he.

In the third chapter of the book we have a discussion of what the outlook of Providence must then be—an outlook lifted over space and time, penetrating the shows of things and extending beyond transient generations and civilizations, to what is infinite and eternal. The Divine eyes are everywhere and always intent on an infinite attainment—the response to Him which is made only in a society of spirits reflecting His mind and ways in an enduring and indefinitely increasing heaven from the human race.

But how does Providence handle the scene in space and time meanwhile? To this question this practical book gives five-sevenths of its pages. By what ways, so far as they are comprehensible by us, does the Divine guidance proceed? With never a thought that these can be capricious in a God of purpose, or occasional in a God of constant presence, Swedenborg begins stating and explaining eight great laws according to which the Divine guidance governs itself. In these laws, he insists, we shall know the nature of Providence, if ever we can. Though we cannot detect its contemporary working, Providence is an intelligible activity. "The laws of Providence are what make known its nature" (No. 70).

First and foremost, Swedenborg puts the unfailing respect which God pays to human free moral agency. We are left, whatever God's action, to act in our best judgment and on our volition. He moves towards His great goal only as He wins our assent. He cannot afford to override the free will with which He has endowed us. Character, not helpless compliance, builds the goal. The heavenly society is a community of men and women who by their own best effort—awakened, it is true, by God—are seeking and achieving His kingdom.

Even when it is a question of rising above or emerging from moral evil and the mass of our blindness and perversities, this free action of the human being is guarded by Providence. No guidance forces us into the urgent conflict between right and wrong. Crucial as conquest here is, Providence awaits our initiative as far as our own lives are concerned. We give the signal that we care to pursue the good. Then the relatively very superficial combat on which we enter with evil—in ourselves and in the world—is reenforced by the Divine energies, which effect a deeper cleansing in us and a larger victory.

A third law which Providence observes is that it will handle the whole of what is external to human life—environment, circumstances, the forces of heredity—in such a way that it forces us neither into nor out of the religious experience. The spirit's growth is to remain in our free choice. It is non-compellable. In this light, miracle, vision, illness, calamity, are assessed by Swedenborg in their bearing on religious decision. They are all coercive; the freely determined spiritual life cannot spring from them. The scheme of things may be "machinery to give our soul its bent," but decision on the character of the life within us is never overborne. No more from without than from within does Providence wrest the human will its way.

Of course only a fraction of Providence, Swedenborg goes on to say, is published to us. Indeed it is a law (the fourth in his list) that the Divine Guidance shall offer itself to us chiefly in an external way, in the principles for our guidance which we can derive from the written Word of God. For in that form, once more Providence leaves us our freedom. We can persuade ourselves we have no Word of God; we can welcome it and make earnest use of it.

All the time there is a Providence hidden from our consciousness. It would be a very meager Divine Guidance indeed which came wholly within our appreciation. The anatomist in Swedenborg reappears, and he pictures an unwearied Providence caring in all intricacy for the spiritual life of men, just as unflagging forces and processes while we are all unaware, maintain the body's life. In fact, it is another outright law that the larger part of the activity of Providence shall be hidden, neither perceived nor felt by us. By channels of the spirit, this Guidance deploys upon our desires and thoughts behind the curtain of consciousness. Steadily it modifies our affections, as it can, towards its own ends; persistently it strives to enlighten our minds. Being as secret as it is, it leaves us indeed it gives us the joy of insight, the satisfaction of ennobling purpose. The freedom and reality of our response to God are safeguarded. Most of the laws of Providence which Swedenborg formulates, grow, as you see, out of the first which is cardinal, or out of that gentleness of God in constant consideration for human freedom and responsibility, which alone lends man his true stature. "Thy gentleness hath made me great." (Psalm xviii. 35.)

In the next chapter we come to a discussion of Divine Providence and Human Prudence. The proposition over the chapter is not worded to indicate that we have another law of Providence here, yet we have. The proposition states considerations on which the law to be formulated rests. There is a prudence which amounts to nothing, or comes to worse than nothing, for it is the shrewdness of self-regard. It is a snare, where Providence is guidance. The proposition tells us little more than this; and too few readers get from the chapter a point more. There is also a prudence which does amount to something, inasmuch as it is fashioned on the principles with which we find life is indeed informed. Then we begin to catch sight of another law of Providence. At No. 249 Swedenborg cites this chapter as stating a law. God encourages, He expects prudence and a vigorous exercise of it, devoted to the same self-transcending aims as is His Providence.

> If therefore you wish to be led by Divine Providence, use prudence as a servant and minister who faithfully dispenses his master's goods. . . . This is the prudence with which the Divine Providence acts as one. (No. 210.)

Perhaps we are ready now to see another law of Providence in the next chapter, although again the proposition over it is not worded like a law. At least in that proposition:

> The Divine Providence looks to eternal things and to temporal things only so far as they agree with eternal things (No. 214),

we have no mere repetition of the outlook which Swedenborg said (No. 46) Providence pursues. Read the chapter closely, and there emerges another law—a surprising one, probably. It comes to this. Providence so

ducts its activities, now with regard to the supreme
ɜes of the material world—high position and large
ans—that it wrests a service from these even when the
sessor is a lover of self; and when the possessor is a
r of God and man, it not only makes these prizes
sings all around, but even perpetuates them in their
logies in the world hereafter. It is a law that Provi-
ce so binds temporal to eternal. See No. 249 where
edenborg says that he has stated a law of Providence
his chapter.

Ve come now to what is more obviously a law of
vidence, the eighth and last in Swedenborg's enumera-
. The Divine Guidance brings no man to a realizing
on of the spiritual life or to a sense of the significance
eligion for him, unless the man is able to rise to that
on and continue in its obligations. Once more the
tleness of the Divine leading is manifest. The non-
gious, and the conventionally religious, may long be
spiritually unawakened. Prematurely allowed to see
spiritual life for what it is, they would suffer lapses
alternations which might, in instances, sap every
acity for integrity. The chapter has chiefly to do with
profanations, lighter and more serious, which this law
Providence is intended to obviate. The law is guarding
man, of course, not the spiritual life.

> Man is admitted inwardly into truths of faith and goods of charity only so far as he can be kept in them to the end of his life. (No. 221.)

ut if Providence is so careful in bringing us to what is
urgent desire, the spiritual life, obviously it tolerates
th what seems to us over-great patience often) wide-
ead evil and disorder meanwhile, as well as spiritually
wakened lives. Just as plainly these tolerations of evil
w out of other laws as well, which it must pursue to
ieve its goal. "The laws of permission are also laws
Providence." (No. 234.)

n this persistence of iniquities and hard conditions, in
ɜedy, pain and calamity, men find their arguments
inst the reality of a Divine guidance. At this point,
urally, then, Swedenborg gathers together and ex-
nes possible objections. There is indeed no purpose
considering objections until a view of Providence has
n put forward; and when the particular view has been
orated, perhaps the presumable objections may prove
so redoubtable after all. Swedenborg takes up ob-
ion after objection. His answers are specific, and
ays modest, reckoning with the irreducible fact that
vidence leaves us our choice always between the high
and the low.

A more general answer is returned in the succeeding
pter, namely, that evils are tolerated for the sake of
end, which is salvation. For Providence to throw all
-observing processes to the winds, and attack evils
erwise than through the human will and the struggles
of the human spirit, would mean the loss of the great goal. The end cannot be gained except as men awaken to evils and also engage to remove them.

Next we hear that the Divine Guidance is with the evil as well as with the good. A Providence not with us when we are astray would not be very much to the point in this world. The guidance which Swedenborg pictures here is constantly causing unrest in the perverted life, inspiring self-examination, winning revulsion and an about-face, throwing off and recovering from perversion.

Unlike ourselves, Providence is all-aware that human lives are small organisms only reacting to life. We think we are somewhat in ourselves and have life in ourselves. A wise counsel emerges from the next chapter of the book. It is that we be more in awe of life, its mystery, its profound issues. If you deem an evil in yourself your own work, you have then and there lost in power to withstand it; you have identified yourself with it. It is a part, rather, of a mass of disordered living which has sprung up; it need not extend itself to you. Hold yourself away from it. In the same way, do not think of good as a manifestation of your own nature. That makes it self-righteous, small, graceless. Keep it God's.

Then follow two final, energetic chapters. The first declares that the great goal of Providence is intended for every human being. The chapter becomes an excoriation of the once prevalent doctrine of predestination. Every life may see regeneration. The chapter is a triumphant announcement of the democracy of spiritual opportunity.

The other and concluding chapter assails instantaneous salvation as the preceding did predestination. The laws of Providence mean method, slow method, in the remaking of the human being. Instantaneous salvation would mean God's desperate abandonment of His established order. The chapter is a fervid presentation of the self-consistency of Divine action.

The book ends with a curious addendum—a jotting, without relevance to the subject of the book, on odors in the spiritual world. Large sheets of good paper meant an appreciable outlay in 1764, when this exposition of Providence was published. Bible manuscripts contain abbreviations used to economize, and even were written on a second time. So Swedenborg "fills out the rest of the sheet." And while the jotting is not on the subject of Providence, but on odors in the spiritual world, it suggests a form of leave-taking in our résumé of this great treatise. Do we doubt that there are odors in the spiritual world? In a clever dialogue, Dr. Santayana has written about the "scent of philosophies." One speaker says he discerns the odor of another person's thoughts, and asks, "Did you never hear that a philosophy smelt?" The philosophy of life which this volume on the Divine Providence expounds, is fragrant, we think, with the high pastures and with the coolness of the still waters by which the Shepherd of us all desires to lead us.

Around the Discussion Table

"IT IS FAITH THAT ASKS QUESTIONS; CREDULITY ASKS NONE; INDIFFERENCE PASSES BY."

A small company of men and women have met for some years to talk over a common interest—the religious teachings of Swedenborg. It is a group of seven or eight who gather usually, of several ages and occupations. The meeting-place is the home of Mrs. Gerrard, an elderly woman, who is "Aunt Alice" to the younger people.

We introduce our readers now to only a few of these people at a chance meeting in the fall of the year when the question comes up of renewing their discussions. Albert Worth, a physician in middle years, has just been making a professional call on Mrs. Gerrard.

Doctor Albert: Well, you are "to rights" again, Alice.

Mrs. Gerrard: I was so sorry, Albert, to call you back from the mountains that worst week of all.

Doctor: You know very well how I should have felt, if you had not called me.

Mrs. Gerrard: Louise is well?

Doctor: Unusually so, thank you. She sent her love to you. (*As a young woman enters, the Doctor greets her.*) Why, Felicia! This is nice. Oh, of course! College swarms again.

Felicia (*greeting the Doctor warmly and Mrs. Gerrard affectionately*): A Senior now, Doctor! . . . Hasn't Aunt Alice been well?

Mrs. Gerrard: Quite recovered now, dear. You have run in promptly.

Felicia: I wanted to see you right away.

Doctor: How fit you look, young lady!

Felicia: Hmm! Motor-boats, swims, and sun!

Doctor: I must be going.

Felicia: Oh, Doctor, before you go, tell me—do we have our meetings again?

Doctor (*glancing at Mrs. Gerrard*): Ah, yes, our discussion meetings—

Mrs. Gerrard: You know very well, Albert, that I shall not willingly give them up.

Doctor: I imagine we shall be looking one another up here as usual.

Felicia: The meetings were such a treat!

Doctor: All of us count on them. They are an old habit with most of us.

Felicia: I heard just enough to feel that Swedenborg is quite complex.

Doctor (*sitting down again*): Often denied, but obvious. If he was as simple as is made out sometimes, he certainly overwrote himself.

Mrs. Gerrard: Complex, Albert? I wonder if I agree with you.

Felicia: When he wrote so many volumes, Aunt Alice? How many, is it, Doctor Worth?

Doctor: Thirty, at any rate—representing as many years of work.

Felicia: That doesn't sound simple.

Mrs. Gerrard: True, we never seem to be at a loss for a new question. After all these years, we are far from having talked ourselves out.

Doctor: But you came to visit Mrs. Gerrard, Felicia, and I should be taking myself off, anyway.

Felicia: Please don't go! It's nice to be seeing you both. I always have the feeling that these teachings we discuss are Aunt Alice's life. That is what first appealed to me in the meetings.

Mrs. Gerrard: I do think that they are something to live on, Felicia. They touch life everywhere.

Doctor: But there you are, Alice. Pardon my being so dogged! If they touch life everywhere, they must have some of the complexity of life in them.

Felicia: What gives people the idea that they are simple teachings or easy, Doctor?

Doctor: You didn't get that impression, did you?

Felicia: No, but I have been to only a few of the meetings and have read very little for myself.

Doctor: To answer your question—I think it is because Swedenborg states his teachings simply. That is, in point of the words employed, except for some peculiar terms, his books are easy to read.

Felicia: Then what makes the difficulty?

Doctor: Many things. The simple wording ought not to mislead us. The thought is deep.

Mrs. Gerrard: Still, that is not complexity, Albert.

Doctor: It is well on the way to it, I should say! In addition, the ideas are far from few and unvaried. Is there any religious question which Swedenborg leaves untouched? That makes range, then, to be added to the depth. But what leads most decidedly into complexity is the vast systematizing. Everything is so closely connected with everything else. Governing ideas run through the whole system of thought, ideas which we have to keep in mind if we are to grasp any single teaching as it is meant. No single teaching is presented all by itself—the whole body of thought goes along, a never forgotten context. Is not that complexity?

Mrs. Gerrard: At least, I feel that is nearer the truth than to call it repetition.

Doctor: Very right, in my opinion.

Felicia: There are so many assumptions, Doctor.

Doctor: Good point, good point. Assumptions everywhere. Not always stated first, either—perhaps not at all.

Felicia: I was thinking of that more than of the points you have emphasized. I hear some idea of Swedenborg's put forward, and I haven't a question about that particular idea, so much. The real difficulty is that I cannot get at it for the assumptions. I have to be clear about them first.

Doctor: Very true. Assumptions, for example, that the human being is constituted so and so; assumptions of a spiritual world of a given kind, and so on? Very true.

Felicia: Or Swedenborg uses common words, which one understands in the ordinary way, only to find that he gives them a different meaning.

Doctor: Yes, true, too. Pages about angels, before he lets you know that the only angels in mind are men and women in the life hereafter.

Mrs. Gerrard: You have been good for us, Felicia. Your fresh viewpoint. I hope the senior year will not be so heavy that you cannot join us.

Felicia: Indeed not. I do like the way you all put your minds to a subject to make your way into it all over again.

Doctor: Always more light, even on old or familiar information. One of the beauties of it! What a stimulus our young novelist has been!

Felicia: Hasn't he! And I am always amused by his impatience—

Doctor: Yes, if not disgust—

Felicia: At what he calls Swedenborg's "gray language"!

Doctor: Well, the style is nothing to sweep you along, as he says. . . . But I really must be off. Another call to make. Have Richard get us together, Alice, when you feel absolutely up to it—not before! Good-night. Good-night, Felicia.

Felicia: I am a little troubled, Aunt Alice. Should you have us?

Mrs. Gerrard: I wouldn't give up these evenings for anything, Felicia. They mean a great deal to me. My husband began them.

Felicia: The doctor says the meetings should be dedicated to his memory.

Mrs. Gerrard: The doctor is our mainstay now.

Felicia: Weren't you away at all this summer, Aunt Alice?

Mrs. Gerrard: The earlier half of the summer.

Felicia: You look very well again. . . . I am going in for another philosophy course, Aunt Alice. It seems all to be, well, examination of ideas. What you get from Swedenborg seems to be *working principles.*

Mrs. Gerrard: Now *there*—I mean in philosophy—is where *I* should use the word "complex." Working principles, on the other hand, seem to me simple.

Felicia: I am staggered, though, at the thought that we are turning just to what is one man's teaching.

Mrs. Gerrard: His, and not his, of course.

Felicia: Yes, I know. Still everything is rested on his word finally, isn't it? It seems a little incredible that what one man offers should displace all else—perhaps that is more exactly what I mean.

Mrs. Gerrard: "Displace" all else, Felicia?

Felicia: Don't you think of it so?

Mrs. Gerrard: Why, no, dear. Swedenborg *adds.* . . . He adds a meaning in Scripture, for example, to the wealth of meaning which the Scriptures have always had. Perhaps we are inclined to forget all the existing wealth of meaning. But why should we do that, I wonder?

Felicia: He contributes to a greater whole, you mean?

Mrs. Gerrard: Yes, that is certainly the way I see it. He adds a picture of the life beyond to the general Christian hope of immortality. He does not give us our only knowledge of any of these things, as of prayer, for instance, but adds to it.

Felicia: That helps me very much, Aunt Alice.

Mrs. Gerrard: Swedenborg certainly does not brush aside what we already had. I think we understand him best in relation to Christian thought in general. Or as contributor to it.

Felicia: That puts a very different light on it. I confess that I felt it odd that any one religious teacher should take sole charge of our thought on religion from now on, to put it so!

Mrs. Gerrard: Did you get that impression? It seems to me too exclusive an interest in Swedenborg to be—well, Christian.

Felicia: You have helped me immensely, Aunt Alice. I felt a great reluctance on that point. Swedenborg's teaching seemed to be represented as the total Christian message.

Mrs. Gerrard: What is it Harold is fond of saying? "It is not only *what* you grasp of Swedenborg's teaching. *How* you grasp it is very important."

Felicia: I suppose we shall see our novelist again. And what about your son? Will he be here at all during the winter?

Mrs. Gerrard: I think we shall see him for a while anyway. I wish we might see some of your family, Felicia, at our gatherings.

Felicia: They would enjoy them so much—if only the distance didn't prevent. I have talked about you so much at home, Aunt Alice, that they feel they know you, too. They sent their greetings. I must run along now, and finish my unpacking.

Mrs. Gerrard: Come again soon—you are always welcome, dear! Good-night!

Curbing the Motor Menace

Harold S. Recknagel

TRULY the automobile has become the modern Juggernaut. Statistics tell us that 35,769 persons were killed and 1,150,000 were injured during 1934, and the indications are that the figures for 1935 will be greater still, in spite of increasing propaganda directed towards amelioration of the situation. If a city of the size of White Plains were suddenly wiped out, every one would consider it a terrible calamity, yet the death toll in 1934 was approximately equal to the population of that city. The average person seems to give the matter but a passing thought, if indeed he thinks about it at all.

To what causes is this ever mounting number of killed and injured to be attributed? Our highways have been vastly improved, automotive engineers have practically eliminated accidents due to faulty mechanism and construction. In the last analysis it is the human equation, the driver, that must bear the blame. There is one other important factor which enters into the picture, and that is speed, but as this is under the control of the driver, the fault is his, not that of the car.

It is in the solution of the problem, however, and not in its cause, that we are primarily interested. How can this needless waste of human lives and untold suffering be decreased? The following suggestions are offered as possible aids in bringing about the desired result.

First and foremost, we would place the stricter enforcement of existing laws. There are on our books today many statutes enacted to punish the reckless driver, the enforcement of which, however, is in the hands of men who are subject to political influence. In most states certain officials have the power to suspend or to revoke the license to drive or the registration of the car, in addition to police officials and local magistrates. These powers are only seldom exercised. A careless driver fails to stop at a stop sign or a red light, and crashes into another car. Does he lose his driver's license or go to jail? In the majority of cases no action is taken unless the victim makes a criminal charge. This is generally dropped if the civil suit is settled, or when, after innumerable adjournments, the complainant is wearied, abandons his criminal charge and seeks his remedy in a civil suit. In fatal cases a charge of manslaughter may be made by the authorities, but unless drunkenness can be proved, acquittal follows in those cases that are brought to trial. The small percentage of criminal cases which are adjudicated result in small fines.

What can be accomplished by stricter enforcement of existing laws is well illustrated by a small suburban town which by simply enforcing the law cut its automobile accidents about 90%. If a driver knows that he will be fined or lose his license to drive if he causes an accident, he will be more careful. A night in jail or in the stationhouse, or even the knowledge that this will follow on careless driving, is more effective than months of safety campaigning.

Next should come a decrease in the speed and power of the car. In all but three states the death rate rose in 1934 over that of the previous year, and the ten-months figures for 1935 show that this increase is continuing. While some of it may be due to increased use of the highways, most of it—and especially in the Western states—is chargeable to increased speed. Oftentimes, due to improved roads and equipment, a driver does not realize how fast he is going and fails to realize that a car going twice as fast takes four times as far to stop. He makes no allowance for the time it takes him to make up his mind or for his brain to react to the thought to put on the brakes. Tests show that it takes on the average three-fourths of a second, but at high speeds that may mean a fatal interval. At sixty miles per hour the "reaction distance" is 66 feet, to which the "braking distance" of 160 feet must be added, making a total "stopping distance" of 226 feet. Add to this the fact that the force of impact or the momentum increases geometrically as speed increases arithmetically, and it is no wonder that in collisions, whatever the cause, it is generally speed that kills.

In view of this, why not prevent cars from being licensed that can be operated at a higher speed than forty-five miles per hour? Many will call this suggestion much too radical, but think of the number of lives which would be saved, inasmuch as it is speed that kills. This rate was chosen because it has been adopted by Connecticut after a large increase in fatalities during the past summer had made a curb on speed necessary.

The following measures would also tend to save lives: more traffic regulations, especially along main highways; more rigid license requirements and tests; an increase in the age limit for drivers, which in many states is as low as 14; more education and more publicity (in England, when a bad wreck occurs, the wreck is left at the side of the road with dummies to simulate the dead, a gruesome but plain reminder to be more careful); periodic tests of equipment, brakes, etc.; an amendment of existing financial responsibility laws, looking towards revocation of operator and car licenses where a financially irresponsible driver causes an accident (this would be more efficacious than compulsory insurance, which in the instance of Massachusetts has been found to be entirely ineffective in curbing the ever increasing motor accidents in that state).

When I was a boy there was hewn into a cliff at the side of a dangerous curve in the road traversing the Highlands the legend, "Now you are near Eternity." Would that such a warning might be blazoned along our highways, and more than that, that it could be impressed on every one as he enters his car that he or someone else may through his carelessness or another's be "near eternity."

EDITORIAL

AS we begin our second year, we are prompted to say a word about the purpose of our Quarterly, as reflected in its name.

Among our older readers some will recall another magazine with the identical name. The earlier *New Christianity* first appeared in 1887 and was published at Philadelphia. In a prospectus the public was told the paper would "try to meet the growing demand for the best religious thought of this New Age, in its manifold variety of expression and adaptation; and [would] apply the principles of religion as now revealed to the wrong practices and mistaken theories prevalent in our day, and especially to such as threaten the physical, moral and spiritual welfare of the rising generation." Again, "all social, economic, moral and religious questions will be freely, fairly and charitably discussed in its columns."

We trust that we perpetuate that effort after timeliness and emulate the same scope and spirit of discussion, with a similar concern for the youth of the day, although we are as eager to note auspicious trends and helpful thinking as we are "wrong practices and mistaken theories."

In the first issue of the earlier *New Christianity,* however, there was an editorial on "Our Name," which fell far short of giving to the name the significance which we attach to it. The editorial defined the Christianity of the day as "the system of doctrine and precepts taught by Christ," and the coming Christianity as the system revealed by the Lord through Swedenborg as His servant. For one thing, there is continuity surely between what Christ taught and what He teaches now by whatever agency. More emphatically still, Christianity from the first was more than a system of beliefs, and must now be. Christianity was active discipleship then, and so is it now. Historical or promised, Christianity is religion, not merely theology.

Our conviction as New Churchmen is that the Lord in His Second Coming is reviving the spiritual life. Christians are being stirred and urged in countless ways to a Christian life epochally new in scope and in depth. It was because that life was reviving that a teaching was formulated at the hands of Swedenborg to satisfy, guide and interpret it. The life does not follow in the wake of the doctrine, but the emergence of the life calls for interpretation and guidance.

Our name therefore means that we shall endeavor to interpret and promote this renewing Christian life—a life markedly different from what traditional practice had become, one that is alive with inquiry into the content of faith, intent on expression in private and public affairs, humble in self-examination as it beholds the divided and slow-moving agencies to which it falls heir in the churches, and spurred to realize its full self as it studies the contemporary world, the tendencies and spirit of which have entered the churches themselves all too influentially.

WE recently saw a reproduction of a painting by Eugene Burnand (1850-1921), called "Go Preach." The Christ is depicted in talk with a disciple and is indicating with a sweeping gesture the all-embracing goal of effort. The Master's eyes are wide and comprehensive in vision, but the disciple's brow and eyes are contracted, as if in concentration on some aspect of the goal, for him to descry and seek.

Is this not always the way of it?

We must have the goal of life indicated in some sweeping fashion—as "the kingdom of heaven," for example, of the Gospels, or as "a heaven from the human race," in the phrase of the Church, or as "the beloved community" of the social philosophers. In some such general way we need to apprehend the goal. When better, incidentally, can we make the effort than at the beginning of the year?

This is not to say that we shall see the goal only in the abstract or in the far distance. If we do not see it in life here, shall we see it anywhere? We can bring it measurably before us in the best men and women we know: those who incarnate a tried principle of kindliness, those who cling self-sacrificingly to high standards, those who practise a social concern. To what more can a civilization aspire, than to a society of such spirits? Indeed, it must be God's own desire to perpetuate and perfect such a society here and hereafter. Is there a loftier goal for life?

Will not our gaze become intent, too, as we concentrate on what this society may mean for us? There is a disinterested truth-seeking in it which rebukes our prejudices and biases. There is an enlightenment about life which makes us feel that we are quite unseeing. One trait or another of that society floods us with a wave of peculiar appeal—the sympathy with the common lot, the breadth of thought, the hearty joy in another's good fortune. None of us will ever have all the traits of that divine-human society, but certain traits are peculiarly meant for each one of us.

Still, to descry our small place, demands that we shall have some general idea of what the goal of life is. Do we see a goal toward which human life at its highest tends? Is it anything less or can it be anything less than a society of men and women caught up to the Divine ways and spirit—a heaven from the human race?

TRENDS AND DEVELOPMENTS

You know how to interpret the look of the earth and sky; and why can you not interpret this present time?
Luke xii. 56 (Goodspeed).

A New Church

COMPETENT observers of widespread tendencies in Christendom are not numerous. Mr. Francis P. Miller, Chairman of the World Student Christian Federation, certainly qualifies as one. He told a recent gathering in Indianapolis, Indiana, that a new universal church, now being born, would transcend all sectarian as well as racial and nationalistic lines. This new church was also described as emerging today in the classrooms of colleges and universities in nearly every nation.

Obviously it is not a new organization which is being described, but a new mentality and a reorientation of the Christian spirit. It is a re-apprehension of Christianity which is thus being "born," with a recovery of Christianity's capacity to rise above lines of divisions. Short of possessing such spiritual vitality, no religious body, indeed, is a "new" church.

To such a genuine entrance once more on the spirit and significance of Christianity, Swedenborg, in our opinion, pointed forward. He even surmised that the universities would serve to train a clergy of a mind for this new Christianity. He, too, meant by a "new church" an epochal renewal of the Christian life in the institutions of Christendom.

This new development is a matter of studied understanding as distinguished from the propagation of adopted beliefs. This, too, was brought out at the Indianapolis meeting in what was said about "foreign missions." Missions of the traditional kind would be replaced by interchange of instruction and experience between various races and nationals. Some one declared that "pagan America" needed Oriental Christian evangelists as much as pagan China needed American aid. Another speaker addressing the same gathering said that some of the most intrepid missionaries to "American paganism" would be assigned not only to college students but also to "American industry, American politics and international dealings." Our quotations have been made substantially or verbally from *The New York Times* of December 30, 1935.

I think that it will be found that young men and women in general will feel ardent about such a movement as this, just as those already engaged in it are ardent about it. It has real significance and power. It is earnestly Christian, and seeks expression for Christianity in the whole of the contemporary life. It is studied, and not emotional, nor yet a matter of dogmas. Has it not also the fire and the scope to recruit aspiring and thinking young men for its leaders?

Reverence for Life?

Automobile accidents are still exercising a section of the public mind. The death rate in proportion to the number of accidents has mounted during the year. In the very first issue of The New Christianity we pointed out religion's concern with this disregard of human life. A notable magazine article, entitled "—And Sudden Death," soon thereafter made quite a stir. Periodicals and newspapers still agitate the subject. We recur to it ourselves in this issue, with a short consideration of possible remedies for the menace. To the consternation caused by motor deaths, have of late been added football fatalities.

Who can chart the curve of respect for life? Doubtless that quality exists in our nature on a wide scale, as instinctive horror at killing, and as a principled sensitiveness, and yet it behaves queerly. There is not enough of it, or it is so complicated by other feelings like the excitement of fast driving or the thrill of a game or the national pride, that it does not get effectively in the way of dangerous driving or of gridiron or battlefield combat. But let birth control be urged, and the reverence for life becomes vocal. With the motor-car we crush out lives in their promise or in their prime, and there is no assertion of a popular or general reverence for life. But when a measure is proposed in the interest of longer life and better health for mother and child, outcry is unfailing. One moment we hold life cheap, and at the next we do not. How do we explain this irregular behavior of respect for human life? Or is it something else which protests in the matter of birth control? Is it a sense of public propriety, a dogmatic antagonism, or a sudden espousal of a high standard of Christian self-mastery? What shall we think?

Again, if it is proposed mercifully to dispatch a life which has reached advanced years and is faced with days or weeks of agony and futility, all manner of protests resound in the name of the sacredness of life. Once more reverence for life goes into action. It is not nearly so vociferous when a human being who has years of useful life ahead of him is horribly mangled to death in a motor accident. A sadly racked frame, however, doomed by some malady, cannot at the end of its life be spared a lingering agony. Is it reverence for life which acts in these contrary ways?

The motor accident, the football casualty, the battlefield death, all seem to be regarded as "acts of God"—the human agents are overlooked. Euthanasia and birth control are human action—the human agents are magnified. Still it can be said that these latter acts are on the

side of reason and of mercy and compassion. So much at least in them is godlike, not in the legal sense of the term "acts of God," but in a religious and moral sense.

"Christendom"

A recent event to be hailed heartily was the publication of the new quarterly, *Christendom*. Handsome in appearance, running to over two hundred pages, full of the most thoughtful and timely discussion, this magazine assumed international standing with its first number, issued in October, 1935. Temporarily at least, it is edited by Charles Clayton Morrison, and it is published by Willett, Clark and Company, Chicago. Among the contributors to the first issue are the Archbishop of York, William Ernest Hocking, Charles Clayton Morrison, John C. Bennett, Paul Tillich, Willard L. Sperry, Gregory Vlastos, and H. Richard Niebuhr, who have written on "The Idea of Christendom," "Does Civilization *Still* Need Religion?" "The Catholicity of Peter Ainslie," "Is Morality Relative?" "Natural and Revealed Religion," "The Ethical and the Aesthetic in Religion," "On the Meaning of Love," and "Toward the Emancipation of the Church."

The main articles of the October number do not suffice to reveal the scope of the magazine, being more largely theological and philosophical this time. But it will have "a wide field which must receive attention and understanding from the leadership and scholarship of the Christian church, both lay and clerical. Theology, of course, and all the traditional disciplines associated with religious thought, are among these. But its scope also includes art, science, ethics, politics, economics, philosophy and public affairs—every domain of human culture!"

So the conspectus originally issued says. In that conspectus, too, we note the statement: "This magazine is prompted by the belief that we are entering a new creative era in world culture," and the characterization of the quarterly as "reflecting the conviction that the Christian church is on the point of coming alive once more to the supreme responsibility of Christianity in civilization."

There is also a book review section of more than fifty pages, with the kind of review which puts one in possession of the thought of a book and also evaluates it in the literature and department of thought in which it belongs.

We offer our best wishes to this imposing publication, which seems to us to be saying of the Christianity which is struggling to be born, what Dr. Bowie's stirring hymn says of the awaited Holy City:

> Lo, how its splendor challenges the souls that greatly dare,—
> Yea, bids us seize the whole of life and build its glory there.

The Significance of Trends

Careful study is given to trends in many fields. We consider it worth while to note them in business, in the market, in public demand for certain commodities. All who have to do with clothes watch the tendencies in fashions. Trends in education, and art, and literature, receive study.

Is it not at least as worth while to note the trends in the world of religion? Significant movements are always on foot there, too. We have tried in past issues of The New Christianity to note some of them in this department. Whole books are devoted, of course, to analysis of such tendencies, auspicious or ominous—like the book *The Church against the World,* reviewed elsewhere in this issue.

It would seem as though these seedlings of movements called trends ought to be of especial interest to the New Churchman. For he believes that a renewal of the Christian life is setting in; all his teachings presuppose it. And if this is so, one would think that there must be some trends to attest the fact.

Added to this particular conviction there is the general view of the world which the New Churchman cherishes. Within the natural world he believes there is a world of the spirit which influences our thought and life every moment. What goes on in that world, which is peopled and active, is bound to have an effect here. The New Churchman believes, moreover, that the world of the spirit has itself moved more fully into the Christian life. Heavens have formed there which reflect a new Christian attainment. These, then, must have *their* influence here. Through men's awakened aspirations and through discontents with the past, these heavens must be pressing toward a corresponding Christian advance here. Such a display of Divine initiative would resemble the lightning to which the Gospels compare the coming of the Son of man. Surely, a further penetration into the Christian life in the immanent world of the spirit must show itself in some way here. Did not the Lord refer to observable spiritual trends in His day when He asked: "You know how to interpret the look of the earth and sky; and why can you not interpret this present time?" (Luke xii. 56 [Goodspeed].)

Under the earthward influence of the new heaven, said Swedenborg, a new church, that is, a restoration of spiritual life in Christendom, would come to pass. Do we credit this? Or the further statement in *Coronis* (Summary, III) that the Lord moves to this not only by giving a teaching, but also "by inspiration"? Indeed, doctrine is a "mere palliative cure" for irreligion; there must be the cleansing breath of a renewed Christian spirit—the primary event of which Swedenborg's *Invitation to a New Church* speaks throughout (No. 25).

W. F. W.

THE SWEDENBORG STUDY

Into this department we invite the investigating mind which seeks a close study of the many questions with which the Theological Works of Swedenborg confront the active student. Swedenborg has not left his students without work to do. Many a teaching of his—and it may be a cardinal one—has yet to be placed in due relation to the general body of what we know. In Swedenborg's sketch of the religious history of mankind on this planet, for example, over a succession of five great epochs, the close student is aware at once of connections and problems with the fields of geology, anthropology, archeology, and the general known history of mankind. Into such questions scholarly research will some day enter. We should ourselves, as far as we have the means. We want well to know our ground. Nor do we want meanwhile to make assertions which will not stand in the face of ascertained fact.

To give space to such more restricted investigations, of a careful and even critical kind, THE NEW CHRISTIANITY *inaugurates this present department, and welcomes Dr. John R. Swanton as the first contributor.*

"Good" and "Bad" in the World of Nature

JOHN R. SWANTON

TO one accustomed to the modern scientific outlook, it comes as a shock to hear of "good" and "bad" minerals and plants and animals. Yet such characterization is constant in Swedenborg. With regard to some animals and plants, all of us have certain natural reactions of the sort, which Swedenborg doubtless shared. Accepting that fact, and overlooking the seemingly naive language which he employs, let us probe for the further, underlying thought which must be implicit in these characterizations.

In a general reference to nature, Swedenborg speaks of "noxious things in both the animal and the vegetable kingdom, also in the mineral kingdom," and calls them "evil uses" (*Divine Love and Wisdom,* No. 338).

In a reference to animal life as this is to be found in the spiritual world, the distribution of animals in the different parts of that world implies characterization of them as "good" and "bad":

> In the heavens I have seen lambs, sheep, and goats . . . turtle doves, pigeons, birds of paradise and many others . . . also fish in the waters, but these in the lowest parts of heaven; in the hells, dogs, wolves, foxes, tigers, swine, mice . . . besides poisonous serpents of many kinds, also ravens, owls, and bats. But in the world of spirits, camels, elephants, horses, asses, oxen, deer, lions, leopards, bears, also eagles, kites, magpies, peacocks, and quails are seen. (*Apocalypse Explained,* No. 1200.)

In the passage quoted above from *Divine Love and Wisdom,* No. 338, to the list of "evil" animals in this world are added scorpions, crocodiles, great snakes (perhaps constrictors), locusts, frogs, spiders, flies, drones, moths, lice and mites. In No. 339 similar animal forms in the spiritual world are said to occur in the hells—and here rats are added to the list.

To comment in passing on a small point or two: it is surprising to find dogs and tigers in hell, and lions and leopards in the world of intermediate character, the world of spirits. For tigers can hardly be regarded as much worse than the other great cats, and dogs seem to be distinctly better than any of them. Note also the curious inclusion of drones among "evil" animals—on this we shall comment further in another connection.

Over the chapter from which we have derived the quotation from *Divine Love and Wisdom* stands the proposition,

> Evil uses were not created by the Lord, but originated together with hell (No. 336).

Of course this makes very relevant to our investigation into the characterizations of nature as "good" and "bad" what is said of animal life in the world of the spirit. But it also creates a difficulty. If we read the proposition to mean that evil animals, etc., came into existence in this world only after the degeneracy of man and with the springing up of disorder here and so of a hell, we are confronted by geological testimony that animals closely resembling and in many cases almost identical with those enumerated and called "bad," were in existence many millions of years before man appeared upon the globe—the scorpion, for example, hundreds of millions of years earlier. Some New Churchmen have had the courage—or shall we say the rashness?—to accept Swedenborg's seeming teaching against the entire geological testimony of the past century. Others have supposed that the evil uses upon our planet owed their origin to hells from older planets. Yet such an invasion of the abode of the as yet guiltless denizens of one of God's worlds would seem, at first sight, utterly unjust. Still, before throwing the conjecture aside, let us examine what more Swedenborg has to say of evil animal life.

In *The Worship and Love of God,* written just prior to Swedenborg's entry into his theological period, and mentioned in his index to the *Arcana Cœlestia,* we find the following:

> In this universal ignoble family, there was no species which did not contribute something to the common stock, if not for the present, still for future ages, although we are not able by any of our senses to discover those utilities, which are myriads in number, since our senses only sip the surface of effects, and collect very few uses from them. (No. 25.)

Swedenborg is speaking here of "evil" plant life before the advent of man. A little lower down he contemplates the production of "evil" animals before the advent of man.

> Some animals were fierce and savage, and delighted in nothing but blood; some of them, hating their own light and that of others, were black with gall, and had sullen countenances; some were spirited (*animosi*) and haughty at beholding their own image; some were boastful and walked with a kind of strut. (No. 27.)

Again,

> The streams . . . gave birth . . . to the great monsters, which trod upon the broad bottoms of the waters as on their own firm ground. (No. 28.)

It may be claimed, of course, that Swedenborg laid aside this view, after he began his theological writings, for the apparent teaching of *Divine Love and Wisdom,* No. 336, quoted above. But there are some further positions and material to consider.

For one thing, he himself suggests a good function for apparently "evil" forms of life:

> Those things which are harmful to man are called "uses" because they are of use to the evil in doing evil, *and also are serviceable in absorbing malignities and thus also as remedies.* (*Divine Love and Wisdom,* No. 336.)

It is perhaps even more to the point that a number of evil animals at times have good correspondences. That is, mentioned in the Bible, they are given a good significance in Swedenborg's interpretation of the deeper sense of the Word.

The student may care to have a list of references here, and we append them therefore, but will ourselves only point out bearings on our subject. Dogs (*Arcana Cœlestia,* Nos. 7784, 9231; *Spiritual Diary,* No. 4853; *Apocalypse Explained,* Nos. 455 and 1198); wolves (*Arcana Cœlestia,* No. 6441); swine (*Spiritual Diary,* No. 825); mice (*Divine Providence,* No. 326); serpents (*Arcana Cœlestia,* Nos. 197, 425; *Apocalypse Explained,* No. 70; *Apocalypse Revealed,* No. 455); ravens (*Apocalypse Explained,* No. 650); owls (*Apocalypse Explained,* No. 518); scorpions (*Spiritual Diary,* Nos. 3913, 2743); locusts (*Arcana Cœlestia,* Nos. 7643, 9372; *Apocalypse Explained,* Nos. 543, 619, 799); and worms, especially the common caterpillar (*Arcana Cœlestia,* Nos. 3000, 8848; *Divine Love and Wisdom,* No. 354)—all of these, though they appear in the lists of "evil animals," are in these passages of Scripture interpretation given a good significance in the Word's deeper meaning. The term "dragon," whether applied to a mythical animal or to a lizard, usually has a bad significance, but—" 'Dragon,' the same as serpent, signifies in a good sense the sensuous which is the ultimate of the natural man when this is not evil" (*Apocalypse Explained,* No. 714). "Good dogs" are spoken of (*Spiritual Diary,* No. 4953) and "harmless serpents" (*Apocalypse Revealed,* No. 455).

It is also the fact that animals the analogies to which are found in the intermediate world of spirits are in instances given a positively good or a positively bad meaning, as for instance lions, bears, eagles, and magpies; leopards, invariably an evil meaning. In the case of the "evil" animals which sometimes have a correspondence with what is good, are we to suppose that, after having come into existence by an influx from hell, they were "overruled" in a sense, as evil generally is, and could thus also have acquired a good correspondence? Sometimes perhaps we could even say that the use was made necessary by the existence of hell, but this could hardly apply in the case of the dog, the wolf, serpent, locust, silkworm, "dragon" and bee.

Most curious in this connection is the appearance among evil animals of the drone. For drones are an essential part of colonies of the honey-bee, which is given a good significance at *Apocalypse Explained,* No. 410, while honey almost invariably is. Were we to interpret Swedenborg literally, then, on the origination of evil life on this planet from hells originating here, we should have to suppose that the male bees—for all the drones are males—did not come into existence until several millions of years after the females.

The facts are that Swedenborg's view in *The Worship and Love of God* and his view, seemingly, in *Divine Love and Wisdom,* do not agree; that his classifications of animals as good and evil in the theological works are not always concordant; that there is disharmony, amounting in some cases to flat contradiction, between these classifications and the implications of his Scripture interpretations; that some statements, like the one regarding bees, are erroneous as they stand; and that the presumed appearance of evil animals after the fall of man, is contradicted by everything which geology teaches. Is it possible to reconcile these various statements and suggest an interpretation that will satisfy the reason and harmonize with Swedenborg's general body of principles? I think it is.

Like so many philosophers before and after him, Swedenborg was confronted with the question how a perfect Deity could permit the entrance into His creation of anything injurious or of things which at least appear to be evil. In general, Swedenborg traced evil to human abuse of life, not to Divine origination. Man was given moral freedom so that he might attain perfection of a higher order than was otherwise possible; misuse of the faculty resulted in his fall and in the formation of hell. To the human perversions and to the hell resulting Swedenborg traced all evil uses in the three kingdoms of nature.

But he also acknowledged a use even in the things of evil origin, as of some things medicinally. Inorganic substances and plants which have medicinal value belong, moreover, to the same genera as others which are "good," that is, the same substances may be a poison and a food, like cassava. Obviously then the potencies at least of these things came into the world long before men appeared. As for animal substances, we find Swedenborg speaking of scorpions imbibing poison "and thus protecting others from dying from the bites of other scorpions"—a remark suggesting vaccines and sera.

Swedenborg's Scripture study, as well as his observation, also revealed to him that some animals which ordinarily might be deemed loathsome or "bad," might also bear a good significance, like dogs, serpents, locusts and caterpillars, to instance some of the more prominent ones.

When he came, however, to lay down his general principle, to the effect that evil uses originated only with hell, and undertook to give examples of the evil uses from the three kingdoms of nature, he forgot qualifications and exceptions he had made, and enumerated all chemicals and organisms naturally most repellent to him. The principle was true, but the illustrations faulty by his own testimony, nor did he observe the contradiction involved in including drones among the evil uses.

Besides the fact that some of the evil uses are admitted by himself to contain possibilities of service, and besides the fact that he sometimes admits some to have good uses without equivocation, as when he says the serpent corresponds to the senses properly employed, it is apparent that he did not allow for the progress of discovery in classifying things as good and bad. The history of industry is filled with countless cases of "useless" minerals and plants becoming of cardinal importance. This is not so evident in the case of animals; still we may cite those loathsome maggots which have been found of priceless value in cleaning gangrene from a wound. Of course, we may recognize the service performed by the fierce and repulsive carnivora in keeping down the numbers of plant-eating animals and protecting the vegetable world from devastation until men were numerous enough to take their places. Thus, they served to preserve the balance of nature.

We mention a final use now why fierce and poisonous animals were allowed to come into existence before the advent of man. This has to do with the preservation of that liberty without which man would not be man. It must be remembered that the book of nature was man's earliest Bible. Had nature then contained only forms of life representative of the highest planes of thought and feeling, there would have been no suggestion of a choice, of a lower and a higher, of freedom of the will. To the argument, already advanced, that it was unjust to man to present to him in his innocence unpleasant and hateful objects, it may be replied, would it not have been much more unjust not to set forth images of the results of evil choices? If it were intended to keep man in the order of life without any struggle on his part, the introduction of harmful and hostile objects would, indeed, have been unpardonable, but it is quite otherwise, if the human being was to be left in freedom. Then such images are testimonies to the Divine love, not to indifference, certainly not to hatred in God.

The necessity of bringing noxious animals and plants into our planet's history before man himself appeared seems to have been felt by Swedenborg when he wrote *The Worship and Love of God,* for that is what he does in that hypothetical story of creation. If it is still repugnant to the reader to think of ugly and unpleasant forms of life on this planet as direct creations of God, he may assume, as some have done, that they arose out of an influx from older worlds, that is, from hells that arose from perverted human life *there.*

This brief investigation shows, I think, that one cannot confine oneself to separate statements by Swedenborg, no matter how emphatic, until after an extended examination of all relevant material, and until the statements are given their place in the entire frame of his philosophy. We shall frequently find then that even the possible contradictions enable us to place a question which he is discussing on a more satisfactory basis in our own minds.

BOOKS

Be renewed in the spirit of your mind.

FREEDOM AND NOVELTY

THE FREEDOM OF MAN. *By Arthur H. Compton. New Haven: Yale University Press, 1935. xi, 153 pages. $2.00.*

THE TWO SOURCES OF MORALITY AND RELIGION. *By Henri Bergson. Translated by R. Ashley Audra and Cloudesley Brereton, with the assistance of W. Horsfall Carter. New York: Henry Holt & Company, 1935. viii, 308 pages. $3.00.*

GOD AND CREATION: THREE INTERPRETATIONS OF THE UNIVERSE. *By John Elof Boodin. New York: The Macmillan Company, 1934. 519 pages. $3.00.*

ONE of the basic problems for any philosophy of religion is the problem of the significance of novelty, and no one who has grappled with it is likely to suppose that the final word about it has been said. Its importance lies in the fact that it is implicit in all conceptions of freedom, progress, regeneration and salvation. Each of these books, despite the fact that they are all entirely different in purpose, outlook and approach, has something to say concerning the general subject worth listening to and thinking about.

In one sense Professor Compton's is the least significant of the three, though it will doubtless receive much undiscriminating acclaim. It will be widely quoted to bolster up essentially orthodox views with all the prestige attaching to the name of one of the world's leading physicists. What is important is his statement of what is known to physicists as the Heisenberg principle of uncertainty. Crudely put, the principle simply calls attention to the fact that for physics, which professes to be based on observation, there is no meaning in saying that an electron has a certain velocity at a certain point, for the reason that no observations can fix both position and velocity at once with complete precision. Moreover this is not just an unfortunate effect of inferior technique in measuring, but depends on the fact that the nature of observation is such that the very making of an observation of one value introduces a disturbance of unknown amount into the other value. The result is that the deterministic view of the world, in which there can be no real novelty, but only a shuffling of positions, loses that support of physics on which it has been chiefly based. It is quite true that Einstein and Planck, especially, still hold to a deterministic scheme, but it is quite clear that their position is not based on physics but on philosophy. So of course is the alternative position that the ultimate physical events are undetermined, but it ought to be clear gain—both for physics and for philosophy—to have it recognized that physics simply poses the problem and is powerless to decide it either way. As long as it is supposed that physics proves that all events are determined by the operation of mechanical laws, it is sheer nonsense to talk about freedom or the real novelty which must result from its exercise.

The clue to Bergson's philosophy lies in his attempt to avoid this cul-de-sac. This he does by maintaining that science, along with all other intellectual activity, though useful in dealing with the world of matter, is inherently incapable of grasping reality. Reality *is* change and novelty, the forward surge of *l'élan vital,* and to conceptualize change is to make it static and thus falsify it. There are obvious objections to this philosophy, in addition to the fact that it is no longer necessary as an escape from the determinism of physics, and these objections hold in general against Bergson's attempt in the present volume to interpret religion from this point of view.

Man is the product of nature, where nature is not the vital impetus but the raw material on which the vital impetus works. As such he is designed for a life in a closed society, the social group which strives as a unit to maintain its common life against other groups. The submission of all wills to the common end is assured by the cohesive force we recognize as moral obligation. There is, however, a disintegrative tendency, for intelligence, manipulating concepts apart from reality, robs life of meaning and thus of strength. As a protection against this, a more or less elaborate counter-set of fictions has developed which Bergson calls "static religion" and identifies with the body of religious teaching which the history of religions reveals.

But the very demand which is thus met springs from the fact that man is something more than an intelligent animal. Around the intellect there is a fringe of intuition in which the vital impulse can be grasped (so to speak) and through which it impels man to transcend his nature and move from a closed to an open society in which all barriers between men are down. This is dynamic religion and Bergson identifies it with mysticism.

Much of Bergson's discussion must stand or fall with his main position to which there are grave objections, but it is not possible to dispose of him completely in this fashion. Bergson insists that there must be real novelty and real freedom in human life, and maintains that the source of them is to be found in the communion of man and God. We may not be satisfied with the philosophical framework in which this insight is set, but once gained—or regained—it ought not to be easily surrendered.

Boodin's book differs totally from Bergson's not only in its philosophical position, and in its method which is primarily historical, but also in its generally dry and technical style. But it treats this same general problem from the angle of God's creative activity rather than of man's communion with Him. The cosmic and the personal are the two poles of religious thought here as elsewhere.

Boodin summarizes his own position as follows:—

"We have examined two types of interpretation of the apparent order of nature—preformation and chance emergence. Preformation conceives the order as immanent in history from

the beginning. History is merely the unfoldment of a form implied in the previous stages. At any rate there is no real novelty in the world of the preformationist, though there may appear to be novelty to the ignorant spectator. The theory of emergence, on the other hand, emphasizes novelty. New qualities, relations, values and individuals appear in the process. But the strict emergentist denies formal guidance of any sort. Things just happen by the mechanical interaction of the parts. Survival selection is the only arbiter of destiny. We must now examine a third type of interpretation. The theory of creation recognizes both formal guidance and emergence. There is novelty in nature, but there is also formative agency. The world is not just the result of chance, though chance may figure in the world, due to the indeterminacy of the parts. There is genius operative in the world to shape its course so far as the material permits." (P. 275.)

Unfortunately the book as a whole will be difficult reading for those without considerable philosophical training, since it is primarily a detailed survey of the history of these three types of thought. Perhaps the most illuminating chapters are those dealing with "Emergence and Structure in Science," where Boodin is thoroughly at home. On the other hand in the chapter, "Creation in the Hebrew and Christian Tradition," he is obviously on relatively unfamiliar ground, especially in the earlier part. But for those who are able to extract them the whole book is full of valuable suggestions, and as a sign of a revived interest in the cosmological aspect of religion it is doubly welcome.

FREDERIC R. CROWNFIELD.

THE CHURCH AGAINST THE WORLD. *By H. Richard Niebuhr, Wilhelm Pauck, and Francis P. Miller. Chicago: Willett, Clark & Co., 1935. 156 pages. $2.00.*

AFTER an effective introduction into the outlook of this book, the book advances on the reader in three parts, entitled "The Crisis of Religion," "American Protestantism and the Christian Faith," and "Toward the Independence of the Church." Dr. Niebuhr writes the Introduction and Part III, Professor Pauck Part I, and Mr. Miller Part II. The first is Associate Professor of Christian Ethics at Yale, the second Professor of Church History in the Chicago Theological Seminary, and Mr. Miller is Chairman of the World Student Christian Federation.

In saying that the book advances on the reader, we have in mind the cumulative force of the discussion, despite the tripartite authorship. Earnest members of the Church, knowing "no life apart from it," these men see it not beset by dangers but penetrated by its perils. It has been on the retreat and has made compromises with the enemy in thought, in organization, and in discipline. These men criticize the church not by reference to a standard which is that of civilization or the world, but by reference to the church's own standard. "The Question of the Church" is not how it can be a savior to modern society, but what it must do to be saved, and how it may be the company of those who have found the Savior. "The question of the church, seen from the inside, is not how it can measure up to the expectations of society nor what it must do to become a savior of civilization, but rather how it can be true to itself: that is, to its Head" (p. 4).

It will be as telling, perhaps, to review this book for our readers by thorough introduction into its point of view as by summarizing its contents throughout. "In the faith of the church, the problem is not one of adjustment to the changing, relative and temporal elements in civilization but rather one of constant adjustment, amid these changing things, to the eternal. The crisis of the church from this point of view is not the crisis of the church in the world, but of the world in the church. . . . The church has adjusted itself too much rather than too little to the world in which it lives. It has identified itself too intimately with capitalism, with the philosophy of individualism, and with the imperialism of the West. Looking to the future, the danger of the church lies more in a readiness to adjust itself to new classes, races or national civilizations than in refusal to accept them. This moment of crisis, between a worldliness that is passing and a worldliness that is coming, is the moment of the church's opportunity to turn away from its temporal toward its eternal relations and so to become fit again for its work in time." (Pp. 11, 12.)

In these quotations from the Introduction, entitled "The Question of the Church," one has the challenge and the line of argument of the book. If one does not feel that the perils indicated are so real, he needs only to read the excellently argued chapter by Professor Pauck on secularism or "life dominated by the spirit of human self-determination," Mr. Miller's enlightening picture of the encroachments of nationalism and the reduction of what is a universal religion to a national culture, and the final chapter by Dr. Niebuhr, with its summary picture of the captive church, and a second picture of the revolt in the church, and its sketch of the way "Toward the Independence of the Church."

W. F. WUNSCH.

THE CHURCH AT WORK IN THE MODERN WORLD. *William Clayton Bower, Editor. Chicago: University of Chicago Press, 1935. 294 pages. Index. $2.00.*

EIGHT authors in collaboration have prepared a book which has the unity of form and thought expected under single authorship. Its eleven chapters look from various angles upon the work of the Protestant Church in America, recalling enough of historical development to make the present understandable, examining the present spirit and operations of the Church today, and looking hopefully into the future toward what the Church is becoming. The book examines American Christianity as a total movement in contemporary culture. It finds much more to give satisfaction than discouragement, and sees the present Christian Church facing real difficulties, but meeting them with vision and strength. It seeks to discover and indicate significant changes now taking place in operative Christianity, changes which must mean much of advantage to human welfare. The Church is examined in the light of its basic purpose, having come like its Master "not to be ministered unto, but to minister."

The Editor, William Clayton Bower, writes the first chapter, as well as two others. He discusses Christianity as a social movement, conditioned by its past but undergoing profound and swift change in this present period, whereby the better to function as a spiritual force, at work in practical ways to better the conditions of human living, both inner and outer. He sees "contemporary Christianity reconstructing its theology, revising its techniques and re-creating its institutions in the light of the demands of the present social situation" (p. 11).

The second chapter surveys the workings of the local church in its adaptation to the needs of its community, involving modern modifications of both idea and structure. Through subsidiary organizations its social work is done, and form and organization given to its purposes. Various problems are cited which the church has not yet met with energy and effectiveness, the problem of delinquency, of use of leisure time, of race and class conflict, of political corruption. The third chapter considers the many forms of cooperation, of individual churchmen, of groups and denominations, which have enabled the church to reach new and valuable results for human welfare. Cooperation without ecclesiastical union has characterized present advance, but already significant steps have been taken in real union, interdenominational consolidation of spiritual interests, organization structure and social method. A new cooperation in missionary endeavor has begun, giving great promise for the future.

Dr. Edward Scribner Ames, known for his work on the "Psychology of Religious Experience," has a telling chapter on "Religious Ceremonials and their Symbolism." The author contemplates religion in terms of human capacity, and possibility of development, a forward striving of the human spirit toward the freest and highest development. The rituals and ceremonials of the church are examined for their life content. "The symbols hold a mirror up to nature, revealing what men might be by showing what in some moments they have been and what in other moments they have dearly imagined themselves to be" (pp. 104, 5).

The church as an educational institution is the subject of the fifth chapter, which the Editor writes. "The rapid development of religious education as a movement within the church is one of the most striking phenomena of recent American Christianity" (p. 113). Past and present contributions of the church to education are sketched in some detail, and works in this field are intimated for the future. "The burden of education shifts from teaching to learning. Learning to live as Christians becomes inner, self-reliant, responsible, releasing—an achievement of self-realizing persons rather than a result imposed by the adult members of the Christian community upon its immature members" (pp. 117, 8). It is the author's "conviction that the church has the capacity to undertake the reconstruction of its own educational program in the light of the new demands of today and in relation to the other agencies that in one way or another contribute to the education of American childhood and youth" (p. 130).

The sixth chapter finds the church's work with individuals both changed today and intensified. Of first importance in the early church was the maintenance of a high standard of personal morality. But today the church is seen approaching as never before individual conditions of spirit, mind and body, bringing expert training to the diagnosis and to the recommended method of cure. The church clinic is distinctly an achievement of our time. The author, Rev. Dr. Charles T. Holman, says in conclusion, "the pastor and church have at hand . . . the most mighty of all means of help to the distressed individual, as well as the most powerful dynamic to promote the growth of individuals in the good life" (p. 157). A seventh chapter follows, upon the church as a missionary agency, giving a résumé of efforts and results of the church in extending itself. It asserts that "the most urgent task today is to re-educate the mother-churches at home and the daughter-churches abroad, until they cease living in the nineteenth century, which is long since past, and become better fitted to minister to the twentieth-century world" (p. 183).

Dr. Shailer Mathews writes with manifest wisdom and insight a chapter on the church and the social order, giving both a record of fact and a hint of what should be. "Reforms cannot be accomplished without both social and individual transformation. A better social order will be impracticable until there are better men and women" (p. 208). There are chapters on "The Task of the Preacher" and "Print and Propaganda," which have valuable assembling of data and also wise indications of what needs to be done.

The Editor contributes the concluding chapter on "Facing the Future," which is perhaps the most meaty of the series. It remarks significantly that "many, if not most of the contemporary movements that are concerned with human and spiritual values have their origin and sphere of influence outside the churches" (p. 266). "The church should be the first to discover the points at which human and social values are involved in the interplay of social forces and where and how these values are furthered or destroyed" (p. 267). Trends of today are examined and rated. "Nothing can be clearer than that the superabundance of means at our disposal has for some time obscured the ends of living" (p. 288). "Religion has an incomparable contribution to make to the culture of our time if it can help it to recover and reinstate the ends of the abundant life and to show the functional relation of the techniques of modern civilization to these ends" (p. 293). "Herein lies its creative task, not only in helping human beings to realize themselves as individuals, but in helping to build an associated life of persons that will constitute a divine-human society" (p. 294).

Each chapter of the book has an appended bibliography which will be found of great value.

PAUL SPERRY.

GHOSTS I HAVE TALKED WITH. *By Henry C. McComas, Department of Psychology, Johns Hopkins University. Baltimore: The Williams & Wilkins Co., 1935. 192 pages. $2.00.*

DR. McCOMAS'S "ghosts" were spiritualist mediums, several of whom, including the famous Margery, he assisted in exposing. Apparently he doubts whether there are any others. His experiences certainly show this much, that very many, probably the vast majority, of those who pose as mediums are nothing but sleight-of-hand performers. When some of them are able to operate so skilfully that professionals have difficulty in solving the enigmas they present, it is evident that ordinary human beings must be very chary indeed in accepting the phenomena exhibited in their presence as anything less material.

Nevertheless, it is evident that there is a relatively honest type of medium whose manifestations, whether of natural or supernormal origin, are connected with what is known as dissociation, the sort of thing which manifests itself so strikingly in multiple personalities and in automatic writing. Dr. McComas devotes a chapter to this last subject, and another to premonitions and experiences of similar character. His discussion of all of these, however, is colored by his encounters with fraudulent purveyors of other-worldly intelligence, and he quite successfully casts doubt upon all of them by the simple process of valuing all in terms of the failure of many, or because, as in the case of automatic writing, he has to deal with a recognized phenomenon to which a scientific name has been applied. His is not, however, the first case in which definition has been mistaken for explanation. The body of documented material bearing on premonitions, clairvoyance and clairaudience is too great to be swept aside in thirteen and a quarter pages. Nor is automatic writing explained when we discover that the early life of the subject contains material for the psychological make-up of the two or more persons. The cause of the separation and the progressive motivation of the several persons constitute a problem which really remains unanswered, or, if answered at all, only by further definitions. It was none other than William James who pointed out that dissociations involve a temporary suppression of the personality of just the sort to make the subject responsive to influences from without, whether of this world or a world more interior. If automatic writers had never set down matters other than those known to them in normal ways, we might accept the materialistic explanation, but if, as the reviewer has personally experienced, such is not always the case, we must at least admit mental telepathy to have played a part in the process. Eighteen pages will not upset testimony such as that.

In a brief concluding chapter Dr. McComas attempts to answer the question "why we are superstitious," but he does so as a psychologist rather poorly informed on anthropological subjects. Thus he allows his readers to infer that superstitions concern matters of a purely religious nature, whereas medicine, biology, and indeed "the exact sciences," if we consider the history of all those subjects from earliest times, have all had their superstitions. It is as unfair to contrast modern science with ancient religious beliefs, or with the beliefs of the primitive minded among us today, as the reverse. Primitive men do not hold their beliefs purely on authority, but because they, or many of them, think they have experienced the truth of those beliefs directly. As Dr. McComas warns us, we all know the damage that arises in mixing emotion with our thinking, in depending too much upon group ideas, and in naïve forms of reasoning, but that is as true in our approach to the natural as to the supernatural. They all figure in what we think of America or the Republican Party or the origin of man, as well as in what we think of man's ultimate fate and the nature of the world in which he dwells. "Animism" is usually regarded as a type of religion entertained by primitive man, but it is wholly inadequate as a blanket term for all primitive religion, nor has the mind-interpretation of the universe of which animism is but one crude expression been disproved by a century of science. The relation between modern lucky-stones and charms and the fetishes found among the lower races which were supposed to contain or control subservient spirits is evidently close, but there is no certainty that charms unconnected with spirits are confined to civilized society. In fact the reverse is almost certainly the case. In brief, Dr. McComas, following in the path of so many writers since White's *History of the Warfare of Science with Theology* appeared, and motivated by direct experience of spiritistic frauds, has endeavored to identify all superstition with religion and all sound thinking with science, a proceeding neither fair to one nor the other. His work does, indeed, supply a useful warning against placing confidence in the communications of mediums which truly contain little which the average person need feel any regret at having missed.

JOHN R. SWANTON.

LOAVES AND FISHES: A STUDY OF THE MIRACLES, OF THE RESURRECTION, AND OF THE FUTURE LIFE, IN THE LIGHT OF MODERN PSYCHIC KNOWLEDGE. *By Hereward Carrington. New York: Charles Scribner's Sons, 1935. x, 274 pages. $2.00.*

THE older theological view of miracles was weak in that it assumed a categorization of phenomena in the material world into extra-natural or miraculous happenings and purely natural ones, and in that, while accepting the former as of spiritual or Divine origin, it tended to exclude the latter and create in effect a dualism and along with it a kingdom of nature apart from the Divine control into which the marplot or Satan, himself of Persian dualistic origin, fitted appropriately enough as monarch. The weakness of the present scientific view is that it judges all phenomena in the light of scientific knowledge as it exists today, when in fact fresh advances in knowledge will make new valuations necessary. This is one of the weaknesses of a purely naturalistic approach such as that of the author of *Ghosts I Have Talked With,* and the volume now before us supplies a useful corrective which should receive thoughtful attention from all those interested in marginal phenomena, particularly those who are struggling with problems raised by the supposedly supernatural events recorded in our Scriptures.

As a matter of fact New Churchmen are much less com-tted to biblical miracles than adherents of most other de-minations—though few seem to realize it—because for them Word has vitality not from the literal truth of the narra-ns but because its imagery is a reflection of spiritual reali-. The imaginative story of Adam and Eve sets forth spir-al truth as exactly as the supposedly real history of Joseph Samuel. Nevertheless, we crave a satisfactory explanation *all* the events recorded in our Bible, and desire to find as ch of that history which has sacred associations for us as rally true as we believed it to be in childhood.

Modern research, while it has seemed to take away much ich we formerly liked to accept, is giving us on many ects of the sacred story unexpected confirmations. Regard-the so-called miracles, however, science has been obliged to back mainly upon the myth-making tendencies of man-d, love of the marvelous, and the well-known world-wide dency to clothe heroes with wonder-working powers. No ubt many of the events must be so explained, but before we empt to affix final labels upon all of them, attention must given to a work like the present which challenges the npleteness of any research equipment that leaves out of ount certain psychological phenomena now barely admitted the outskirts of the scientific camp, those which go by such mes as telepathy, clairvoyance, clairaudience, and mental ling. A specialist in any field will, of course, tend to ggerate its importance and extend it over areas where it s not properly belong, and Carrington is no exception. He been convinced of the processes to which he refers by dence which he has not the space to quote, but while this dence may be entirely valid, he too often seems to treat it h over-assurance, especially in the confidence with which quotes writers of an earlier and more credulous age.

The earlier part of Carrington's volume is devoted to the racles in the life of Christ. He takes them up systemati-y, and unquestionably makes valuable suggestions regard-the nature of many. In the light of our present knowledge the power of faith in sickness and of the persistence of the l spark, the miracles of healing and those which involved resuscitation of the dead do not seem to the reviewer to sent great difficulties, but our author's treatment serves to move some even of these. Carrington is able to supply le help, however, when he comes to the nature miracles ept in the matter of walking upon the water which he fidently explains as a case of levitation. Although he cites eral other instances, the phenomenon is one that must be arded as highly questionable.

Carrington's chapter on "The Future Life in the Light of chic Research" will give New-Church readers most satis-tion because the picture which he draws of the world ond is remarkably like that to which they have been ustomed. Swedenborg is mentioned by name two or three es but not in a very conspicuous manner, and if this view the world of spirit represents one arrived at independently Swedenborg, it supplies a welcome confirmation of the at seer's descriptions. Even evil spirits, in the shape of man beings of perverse nature, play their part in this other world and there is a place of abode, or hell, for them, though their residence there, it is intimated, will be temporary. One is a bit amused at being told that the Roman Catholic faith comes nearest to the Spiritualistic because of its doctrine of Purgatory, a "temporary, transitional state of re-adjustment through which every newly born soul must pass," while no mention is made of the World of Spirits of Swedenborg which resembles it so much more nearly.

But if Carrington's picture of the world beyond the grave is measurably satisfactory, his treatment of Deity is not. It is true that he repudiates the doctrine of rebirth, a fetish of the French school of Allen Kardec, and he approaches Christ reverently, but merely as one of the world's great religious teachers, not as the unique expression of God. Nor is there mention of any Deity apart from Christ except under such a vague term as "the Absolute." Spiritualism is described as "a spiritual philosophy, based upon and sustained by the central fact of human survival," but there is no apparent perception of the meaning of Christ's words, "because I live ye shall live also." There is no suggestion of a central Power or indeed of any unifying principle to hold this congeries of human beings and spirits together and give it meaning. Towering infinitely above such an uncoordinated universe rise Swedenborg's conceptions of a Being of Love and Wisdom, Creator and Sustainer but also Savior, and of the organization of all souls into a Greatest Man to which that Deity is both soul and form.

JOHN R. SWANTON.

THE RENEWING GOSPEL. *By Walter Russell Bowie. New York: Charles Scribner's Sons, 1935. 296 pages. $2.00.*

ONE of the most interesting and effective of modern preachers and writers gives us a new book which reveals many of the secrets of his own vitality and power as a leader in the world of religious thought and life. *The Renewing Gospel* contains the 1935 Lyman Beecher Lectures on Preaching, much as they were given at the Divinity School of Yale University in April.

Laymen as well as students and ministers will enjoy and profit by this small volume. All will appreciate the principle of the author that the gospel is to be addressed to the best in men. The preacher's most difficult task is not to see and strike at the evils of men, but to appreciate, elicit and nourish the best in men. Here is a call to preach with optimism a gospel that cannot be outgrown, a gospel that girds the strongest of men for renewed living. Dr. Bowie urges not the use of a new gospel, but the use of the gospel for the making of new men. He brings before preacher and hearer alike the principles that Christians in any age must be Christians of a new kind, and that what the preacher presents to his congregation is always an "interpretation" of the gospel. How great then the responsibility to rightly interpret the Word of God! How inevitable that the interpretation be new! How important that the message be for the renewing of men!

Because this approach to the subject makes the man more important than the sermon, the book is particularly useful for

the ordinary reader. While it is a restatement of the "rich content of Christian thinking," it is presented in terms of the common ways of life.

Perhaps the greatest contribution which this book makes is its demonstration of the need for preaching with psychological insight. The most fruitful approach of the preacher to his materials is that of psychology. Of modern preaching the author says:

"It begins with the living person, and his confused but vital impulses; and it explores the possibilities for these, until at last it shows the frustration of the irreligious life, and reveals the great highroads of religious faith as the way in which man himself must choose to go when he has found the real direction of his soul" (p. 28).

We are reminded that we interpret divinity best when we interpret humanity most correctly. We are called to recognize the authority not of dogmatism but of discovery. The message of the preacher is to be characterized not by its finality but by its fertility. The author reiterates Dr. Garvie's exhortation to come "through fact to faith," such faith then being never blind acceptance, but what Swedenborg defined as "the internal acknowledgment of truth."

Those interested in the social gospel should read the whole book to appreciate fully the last two chapters on "Christian Ideals Confronting a Recalcitrant World," and "When the New Prophets Come." NORMAN R. GUTRY.

WHAT YOU OWE YOUR CHILD. *By Willard L. Sperry. New York: Harper & Brothers, 1935. xi, 154 pages. $1.50.*

THE book explains its purpose in the subtitle, "The Problem of Religion and Morals in the Modern Home," and it gives good advice and encouragement to parents and young people who are conscious of the problem. The insight of the book and its advice touch also the needs of Sunday-schools and Churches. We commend the book especially to parents who grieve that they have failed to lead their children, and good children too, to love the religion, the forms of creed and worship which have been dear to them, and to well-meaning young people who feel that they have disappointed their parents, and wonder if they have done wrong.

The book talks with you in a very familiar way, being in fact the development of a talk used by the author with several Junior Leagues composed of young parents wanting to give their children a religious help which they were not getting.

The book in ten short chapters makes us conscious of weakness in our effort to pass on religion to our children. It shows the folly of giving up the effort, leaving religion to develop, if it will, by chance, a procedure which we would not follow in any other department of life. It shows, too, the mistake of leaving religious help of the children to Sunday-school, which with its splendid zeal is apt to be allured by modern methods and to become a feeble imitation of week-day schools. Some good practices are neglected, as the memorizing of Bible verses which are a strength for after years.

The help of home to the younger generation must be more through influence and example than instruction. The appeal of Sunday-school and Church should be to higher instincts than day school addresses, and this more through cheerful surroundings and reverent spirit than through teaching. If the choice must be made between Sunday-school and Church, the author would choose for the children the Church and the influence of its worship. Young folks of today cannot be asked to take over the religion of the former generation second-hand, but they may be helped to find a real religion of their own. WILLIAM L. WORCESTER.

HISTORY AND INTERPRETATION IN THE GOSPELS. *By Robert Henry Lightfoot. New York: Harper & Brothers, 1935. xvii, 236 pages. $3.00.*

THIS volume marks an important stage in the development of British scholarship in dealing with the Gospels, and its significance might be summed up in the use in the title of the preposition "in." The title is not "History and Interpretation of the Gospels" (which might have served as a title for Canon Streeter's *The Four Gospels* published just a decade ago), but the title is "History and Interpretation in the Gospels," which is a very different thing. It is the difference between the older and the newer criticism of the Gospels.

The older criticism was predominantly literary. It attempted to trace the history of the composition of the Gospels from simpler elements and reached as the basic documents Mark and "Q." The precise extent and status of "Q" was never quite satisfactorily settled, but the chief result for the history of the life of Jesus has been that Mark was accepted forthwith as giving the course of events and "Q" was supposed to be on the whole an authentic record of His teaching. Various scholars have developed the details of this position in various ways, but in this general form it has been universally accepted by all who accept the legitimacy of any criticism.

The characteristic feature of the newer criticism is not that it rejects this general position as a fact of literary history, but that it has found it impossible so glibly to suppose that a combination of these results with a few fragmentary and enigmatic statements found chiefly in Papias leads us immediately into the presence of well attested historical data. This recognition has come about chiefly as a result of the development in Germany since the War of what is variously known as form-criticism or form-history (there is no satisfactory equivalent for the German *Formgeschichte*). There is no place here for statement and criticism of the methods of this school, but the general result is the position that the separate sections of the Gospels had independent origins and histories, that they were preserved and took form because of their adaptation to specific needs of the early Christian congregations, and that their combination into the earliest Gospel was motivated not by any interest in history for its own sake but by the need to prove that Jesus, in spite of lack of recognition and shameful death, was in truth the Messiah. That all this interpretation has had a distorting effect on the tradition is inevitable, and to that extent we are farther removed from history than we thought. But on the other hand the loss is not without its gain, for in the study of the separate incidents we are able to distinguish older elements and thus penetrate in some cases much nearer to the events than we could if our

ldest source was a gospel composed in 70 A.D.

The significance of Lightfoot's book is that it is the first ndependent work by a British scholar which accepts this osition as a basis for further original investigation. For the eader who wants to know what is being done in this field it is n excellent introduction. If it has not the brilliance of the vritings of Bultmann and Dibelius (some of which are vailable now in English translation), it does not give the ame impression of trying to force things into a predetermined rtificial scheme. Lightfoot's work is cautious but open-minded. That it is not incompatible with humility and rever-nce will appear from the paragraph with which he closes:

"It seems, then, that the form of the earthly no less than of he heavenly Christ is for the most part hidden from us. For ll the inestimable value of the gospels, they yield us little more han a whisper of his voice; we trace in them but the out-skirts of his ways. Only when we see him hereafter in his fullness shall we know him also as he was on earth. And perhaps the more we ponder the matter, the more clearly we shall understand the reason for it, and therefore shall not wish it otherwise. For probably we are at present as little prepared for the one as for the other." FREDERIC R. CROWNFIELD.

CHRIST IN RECENT ART: SIXTEEN PICTURES BY MODERN ARTISTS WITH EXPOSITION. *By Albert Edward Bailey. New York: Charles Scribner's Sons, 1935. 50c.*

THIS series of sixteen prints, with interpretations by Albert Edward Bailey, portrays Christ in different scenes of His life in a fresh and modern manner. Not only are the pictures themselves very good prints of the paintings, but the description accompanying each one gives a brief history of the artist and a full description of the picture.

While the story of Christ and His life has always inspired painters, it has not been until recently that the artist has been free from dogma and able to show the human relationship between Christ and man. It is chiefly this great difference which is found in these paintings as compared to earlier ones. However, there is still this likeness, that the artist—now as then—depicts scenes and costumes with which he is familiar. These modern artists have translated the life of the Lord into their environment: Gebhardt and Uhde into German, Skredsvig into Norwegian, and Beraud and Pauvert into French; just as the early Italian artist showed Christ in Italian settings. This, however, in no way detracts from the spiritual vision which the artist places upon his canvas. In fact it makes us feel more keenly the truthfulness and strength of this human relationship between Christ and His people. We see without sentimentality and in direct light and beauty of truth the story of the life of Christ.

For study and discussion, either in a group of young people or with Sunday-school children, these pictures would serve as a helpful lesson. A thorough explanation, study and analysis by the older children in a Sunday-school would teach them how to appreciate and interpret works of art and give them a keener understanding of Christ's characteristics as shown through pictures. "Jesus and the Children" by Pauvert, Plate IX, is particularly one that all children would love to study. Young people's leagues might well use these pictures in study and discussion for both the spiritual and artistic values—either singly or in a series for continuous discussion from week to week. ALICE RECKNAGEL

THE RUSSIAN SOUL AND REVOLUTION. *By Fedor Stepun. New York: Charles Scribner's Sons, 1935. xii, 184 pages. $1.50.*

IN approaching the task of reviewing Dr. Fedor Stepun's remarkable work *The Russian Soul and Revolution,* one is above all conscious of the limitations inherent in such an attempted summary. It is a book which no thoughtful student and observer of Russia can afford to miss, because—unlike most literature dealing with that polemical subject—this study preserves throughout an aloofness which is impressive. Concerned primarily with the inner growth of the struggle, from a spiritual and psychological viewpoint, Dr. Stepun presents deftly drawn panoramic glimpses of historical, cultural and social developments, to clarify his analysis of cause and effect. From this serene, impersonal height, the author achieves a remarkable survey of "the landscape of the Russian soul."

Modestly he says: "What I have to give, even though the gift be limited, is a Russian eye for the Russian situation" (p. 5). This succinct sentence describes the slender volume perfectly, although it reveals but little of its absorbing quality.

"Factual knowledge is one thing, understanding another," Dr. Stepun remarks (p. 5). . . . "I do not forget that different Russian eyes have seen the Russian situation very differently. This is natural. However, it is not the similarity of this view to others that matters, but its vitality—more exactly, its intimate connection with Russian life" (p. 6).

Carefully building up his basic thesis, that the Russian landscape—which for the most part melts imperceptibly into the far horizon—is symbolical of the Russian antipathy to form, and further "symbolizes the tension in the Russian soul between holiness and barbarism" (p. 23), Dr. Stepun proceeds to unveil the spirit of his people. He does not sidestep the great chasm which lies between them and the Western races (and their consequent efforts at evaluation and interpretation)—on the contrary he seems to emphasize it—but only in order to span a bridge over which he leads us most skilfully into his world, where Occident and Orient meet and are merged. Purely as an interpreter of this Russian soul, he is not concerned with the mere mechanics of everyday life, nor with the final outcome and influence of the Revolution. While rejecting Bolshevism as a personal creed, he "seeks to understand it in terms of an adequate philosophy of history" (p. vi). History itself, in this book, is only a back-drop which serves for the development of the writer's thesis.

Penetrating to the heart of each successive Russian era, and combining the significant political, esthetic and religious elements of culture as it dawned and spread down through the centuries, Dr. Stepun finally traces the effects of both French revolutionary thought and Marxism upon Russian spirituality. Russia faced a brilliant, thoughtful and intellectually versatile Europe with such dissimilarity of equipment—how could it achieve a victory over the West? All western doctrines penetrating Russia were heightened to the status of a gospel; thus

Marxism—again that "tension between holiness and barbarism!"

He speaks of the weakening division—into two camps—of the intelligentzia, which emphasized the religious, cultural and political opposition of the slavophils and so-called westernizers. The former developed into pagan nationalism, while the westernizers did not grasp the truth that the conflict between Catholicism and Enlightment in western Europe was no proof of a final incompatibility of Christianity and freedom.

We are shown an appealing picture of the "Russian peasant-barbarians" who throughout the centuries made pilgrimages from cloister to cloister, with only a beggar's staff to lean on, in search of God's truth and with a burning desire for salvation. The survival of this type, even on the threshold of the revolution, refutes the idea held in the late nineteenth century by the pro-western intelligentzia "that the soul of the Russian peasant was dumb" (p. 63). Dr. Stepun speaks of it as maturing in the holy stillness of Russia's vast and lonely spaces.

In the twentieth century, the monarchy was guilty of a betrayal of its own spiritual foundations, and met the upward striving masses again and again by defending faith in God, church and righteousness to the people, which for itself was "already dead"—hoping "for a long time to carry on its political business undisturbed by means of selling its dead truths to the masses" (p. 82). It "suppressed with barbarous hand all the deeply stirring autonomous movements of Russian cultural, political and social life"; it "destroyed from within the Christian faith of the Russian people," and "set free the barbarian in the Russian character—still 'believing,' but believing only in destruction" (p. 83).

Of the revolution Dr. Stepun draws a terrifying picture, of souls in chaos; great waves of humanity dashed upon the rock of aroused fanaticism in the first confused realization of revolution triumphant.

And finally he says: "Whether in Russia in these last years an essential foundation stone has or has not been laid for the future social and economic structure of Europe cannot yet be decided. This treatise is not interested in what Bolshevism will eventually mean for the world's evolution, but only in the change it made in the soul of Russia at the time of the revolution's outbreak, and what this change signifies." (P. 141.)

LOUISE DE WETTER.

HENRY VAN DYKE: A BIOGRAPHY. *By his son, Tertius van Dyke. New York: Harper & Brothers, 1935. xiv, 444 pages. $3.50.*

HENRY VAN DYKE was known to many persons and is remembered by them as the author of *The Story of the First Christmas Tree* and *The Story of the Other Wise Man*. It is interesting to learn how much of the author's life was wrapped up in "The Other Wise Man," how deeply he felt the inspiration of the thought when it was given him, and what careful research and labor he gave to the expression of it. The appeal of the story has been felt, resulting in the sale of more than 800,000 copies of the book. It is interesting to learn from the biography of the life of rich culture and of intense activity in literature and education and in preaching and pastoral strength which lay behind the Christmas stories. In following these activities one is especially impressed by Mr. van Dyke's power to reach the heart of college students and of young people of an active New York parish. Mr. van Dyke's love of nature and the outdoors was intense, and those who have shared this interest with him must enjoy, in his *Little Rivers,* his sense of the beauty of nature and of its service in leading to appreciation of diviner influences symbolized by the rivers of Eden and of the Holy City.

A chapter with the title "An Adventure in Diplomacy" gives an interesting view of Mr. van Dyke's service representing our country at The Hague in the days preceding the War. The difficulties of the situation were met with courage and skill. It is a satisfaction that the biography follows Mr. van Dyke back to his more normal sphere of service in education and the Church. The influence of his gifted and intensely active life will be promoted by this biography, written with affectionate appreciation, with strict honesty and with amazing thoroughness.

WILLIAM L. WORCESTER.

MEDITATIONS ON THE CROSS. *By Toyohiko Kagawa. Translated by Helen F. Topping and Marion R. Draper. Willett, Clark and Co., Chicago, 1935. 211 pages. $1.50.*

MR. KAGAWA'S books are of especial interest at this moment. He is in this country at present, speaking in many sections of it. We mention elsewhere an Indianapolis gathering at which speakers referred to the fact that Eastern Christian missionaries were to be brought to this country, particularly for the light which the Eastern outlook can shed on economic and industrial problems for Christian solution. Mr. Kagawa, under whatever auspices he comes, makes a powerful missionary for this purpose.

Kagawa is the most eminent and influential Christian worker in his native country, Japan. He has long been battling with community evils; for years he lived in the slums of Kobe voluntarily and ascetically, winning to him the poor of that populous industrial city. He was soon in the midst of labor struggles. Prison sentences and blacklists fell to his lot. In 1923, at the request of the Government, he guided the social rehabilitation of the capital after the great earthquake. He has challenged Japanese public opinion to give justice to China. He has striven constantly against militarism. He has sought Christian unity. A social radical, and organizer of the farmers' cooperative movement which is sweeping Japan, and leader of labor, he conceives and employs his social measures as embodiment of that redemptive love which certainly animates him and which is the meaning of the Cross to him. He is a powerful evangelist, a widely read novelist as well as religious writer, a lecturer in the universities of his land and before scientific societies, and a poet. Christianity is with him again a social movement, for human emancipation.

Meditations on the Cross begins with a poem which forms its Introduction. This poem, in a picture of Calvary, strikes many of the notes of the book as a whole. "Christ is the first man to awake to full consciousness of the Universe." "This Redemptive-Love-World is the only region in which a holy society can be created." Theories of Divinity are to Kagawa

"ivory pagodas." He is looking for incarnations of the Christian way and spirit.

"Without the Cross there is no victory.
Give way neither to weeping nor to cowardly violence;
Before pointing a pistol at others, subdue your own spirit!
Press forward, O Cross! Make world history over
Into the history of the Cross!"

There are eighteen chapters in the book. They have much the same general effect, let us say, as the prophecies of Jeremiah, in that they are the records, often naturally repetitious, of living discourse. There are also the simplicity and directness which come of a central and unwavering purpose. There is the diction which keeps speaking to the heart, for from the heart it comes. There is the pictorial power of the orator, and the pictorial habit of the Oriental. Mr. Kagawa pursues ways into the heart of his subject which are untrodden by scholarship. They are the ways of the man of Christian action. He is quite aware of surrounding questions of scholarship on Bible and history, but he is apprehending all his matter in a moving application of it to the redemption of man and society. There are such chapters therefore as "The Cross in the Consciousness of Jesus," "The Cross in the Fourth Gospel," "The Cross in the Thought of Paul," and also such chapters as "The Cross and Prayer," "Divine Love Made Real through the Cross," "The Cross and Social Life," "The Cross and Daily Life," and "The Cross and Social Movements."

The ministry of the Lord on earth is made a very living piece of work. It is recaptured as it progressed in the society of His day. Episodes from it become anecdotes, characteristically told by this Oriental, and sound as if they were contemporary. There are parallel anecdotes from the present time and from Kagawa's experience. The reader has the feeling—the listener must surely have had it—that the ministry of the Christ who became fully the Christ in accepting the Cross is powerfully, silently in progress even now. Of that abiding ministry Kagawa would self-sacrificingly make his own a part, if the Redeemer will deign to accept it. "Since this unworthy servant of Thine will henceforward move only as bound to the Cross, I beseech Thee to lead even me in the Way of Christ."

Extremely colloquial often, and perhaps diffuse, and moving bit by bit into a deep insight and truth, this book is full of compact sentences in which things are suddenly summed up.

"Instead of the wish to lead a revolution, there was in the consciousness of Christ the will to make up for the deficiencies of others to save them—the solidarity-responsibility consciousness." (P. 16.)

"Jesus was not merely an ordinary king. He was a king who, being a man, had God-consciousness, and being God, had human consciousness." (Pp. 16, 7.)

"Like that crucified carpenter, we must also take on ourselves the responsibility for our generation. This means not only forgiving the folks who crucify us, but even laying hold of the worst of the sins of modern society and curing them, redeeming them, adjusting them, just as much as if they were our own personal sins that we ourselves had committed." (P. 20.)

"The idea of love was not new with him, but his consistent practice was." (P. 21.)

"The power of blood means the power of love!" (P. 105.)

"The blood circulates silently through the body. The people of this modern age are not willing to become the blood. There are many who want to serve society as the face serves the body. People today all want to become Prime Ministers. They all want to become 'heads' of this or that. But if there is no one who has the desire to serve by healing the defects of others, in quiet, humble ways, even a home will fall apart." (P. 207.)

"Give us the strength to purify our country, and our society. Cleanse our industries, purify us from the spirit of selfishly seeking the interests of our own class, and help us to enter into the feelings of the heart of God." (P. 211.)

These evangelistic talks conclude each with a prayer.

W. F. Wunsch.

THE SCHEME OF THE UNIVERSE: DEDUCED FROM THE THEOLOGICAL WRITINGS OF EMANUEL SWEDENBORG. *By an Amateur Theologian. London: J. M. Dent and Sons, Ltd., 1935. 206 pages. 6s. net.*

UNDER this ambitious title, which sounds more like philosophy than like theology, an anonymous British writer attempts a summary of the chief theological teachings of Swedenborg, "with a running commentary thereon." In a foreword he gives the voluminousness of Swedenborg as the reason for doing a brief account of his teachings. In the foreword he also acknowledges that Swedenborg's teaching may be diluted and even altered in passing through the mind of a commentator.

The book is arranged in five parts, the last very short, successively entitled: Microcosm and Macrocosm, Man's Pilgrimage through Life, The Nature of God, The Word of God, and Religion. The world of the spirit is very much to the fore in each of the main divisions, not only as an organ of thought about man and life, but with so much space given it as an object of description that Swedenborg's teaching is presented as heavily supernaturalistic.

The teaching of Swedenborg is reproduced pretty much in his own terms. The commentary, on the other hand, indulges in concepts which the reviewer fears are often foreign to Swedenborg, and where it employs terms of Swedenborg's, does so differently from him at times. Swedenborg uses the designation "ecclesiastical sense," for example, in his discussion of different senses of the Word, and means by it the literal sense (*True Christian Religion,* No. 194); but "Amateur Theologian" uses it of that thread of the spiritual sense in which the reference is to successive religious eras. He also means by "churches," instead of these epochs as does Swedenborg, ecclesiastical institutions (see pp. 162, 3), and counts seven such successive institutions, whereas Swedenborg counts five eras. This is serious misstatement of Swedenborg.

We think that it is precisely the general reader for whom this book is intended as an introduction to the teaching of Swedenborg, who will feel that the writer is working with what are called "mental constructs" right along, instead of

examining and describing realities. "Soul," "mind" and "body" are not the actualities, at least these are not described as they are observable, but are mental concepts, put forward as though the things meant had been identified and described. Diagrammatic schemes are proffered of the human being, of the world, of the Word, which are not deduced *for the reader* from examination of the realities.

The idea of correspondences is utilized throughout the book, but again with no portrayal of the relationships and connections which constitute correspondence in any instance, like the correspondence of mind and body. The entity at either end of the relationship is left unidentified, as when we are told that in the world of the spirit clothing corresponds to one's "mood" (p. 40)—to what is it that the term "clothing" is applied? The usual mistake, resting on our translations of Swedenborg, is made in referring regularly to a "science" of correspondences. That the word should be translated "knowledge" as usually in Swedenborg, should have been plain from Swedenborg's statement that the earliest people (long before there was "science") cherished this knowledge as their chief knowledge. Swedenborg himself gives us only a knowledge of correspondences; this has yet to be elaborated, in a great variety of fields, into a body of inductive information before it will deserve the name of science.

But these are deficiencies which mark much discussion of the teachings of Swedenborg. There are statements peculiar to this author's commentary which are open to strong objection. The universe is spoken of as consisting in part of God (pp. 15, 18). Can God be said to be a part, as are spiritual and material world, of what He has created? Heaven is said to be the product of the divine spiritual mind, the world of spirits the product of the divine rational mind, hell the product of the divine natural mind, and the material world the product of the divine external mind (p. 75). Apart from the utter abstractions in these "minds" of God, where is there such teaching in Swedenborg? The Scriptures, too, are impossibly conceived and artificially schematized. The portrait of God to be found in the Old Testament is caricatured, and what the prophets contributed to it is hardly mentioned (incidentally, the most famous utterance of Micah is twice attributed to Amos); in general, there is no appreciation of the content of the Old Testament in its sense of the letter. The New Testament is charged with an incredible idea of the Trinity, as though the "divine myth" which grew up, came from it, and as though the New Testament misguided Christian thought. The temptible and assumed humanity of Jesus is called "God's lower nature" (p. 141). That positive, forward step in the redemption—the renewal of men's spiritual life—is depicted as the founding of the Christian Church; the profound fact is not stated, but the formal outcome is made the whole story. The teaching of the New Church about God is called "the third approximation to the truth about God," Old and New Testament being the first and second approximations. As a matter of fact, what the New Church teaches about God is gathered from the Scriptures, and from the life and sayings and Person of the Lord, who is the fullest approximation to God, indeed One with Him. Nor is what the New Church teaches about God or any other religious reality derived from the spiritual sense of the Word, as the author regularly says (pp. 146, 136), but, as Swedenborg says, it is drawn from the sense of the letter.

If the reader of this book presses language for meaning, asks for sight of entities behind terms, wants penetration and accuracy in the statement of Swedenborg's teaching, he will be disappointed. There will be readers who do not ask so much of the terms used, but who read putting some meaning of their own into them; they may find this book verbally helpful and at many points a stimulating and suggestive statement of some of Swedenborg's teachings. But even they will hesitate over many concepts ventured by the author. To call the mind an "adjunct" (p. 3) of the person, and not ourselves but an instrument (p. 4), seems a hopeless psychology. To call the Lord Himself the "fourth church," especially in a list of successive religious institutions, is a queer innovation; to call the spiritual sense of the Word the sense in which it is understood in the "world of spirits" has no warrant in the Theological Works; to assert that there is no universal church today is either to use the term in a way foreign to Swedenborg or to deny a fact and also any number of statements in the Theological Works; to picture human life as inevitably and to date nothing but degeneration (p. 155 and elsewhere) leaves one wondering where regeneration takes place.

We are told that a seventh church will arise after the New Church; a duration is granted to the latter of about 1500 years (p. 178). That seventh church, not the sixth or new Christian Church, will be the descent of the Holy City (p. 178). We apparently acquire spiritual bodies only on entering the spiritual world (p. 80). Creation is a series of Divine interpositions (pp. 28, 24). The Virgin Birth, one of these interpositions, is called the "immaculate conception" (p. 25). No meaning is ever ventured for "human form," although we are told that this and that are in the human form. "The law of correspondence cannot operate in this world, since it is composed of matter" (p. 39). The sun of the spiritual world seems to be treated as a created object (p. 43). The process of creation in general is characterized as "denudation"—the contrary of "revelation" or re-veiling, although the worlds are pictured as clothings of the Divine. The Israelitish Church, we are told, "was a genuine Church" (p. 170); compare Swedenborg, "it was only the representative of a church." The Reformation is treated as the end of the first Christian Church (pp. 173, 4); compare Swedenborg, "[The Reformation] was provided by the Lord lest the Christian Church in the European world should utterly fall" (*Apocalypse Explained,* No. 1069).

Readable, and in effort essentially "on the side of the angels," this book is full of verbalisms, and over and over is an inaccurate rendering of Swedenborg's teaching. Our feeling is strengthened that Swedenborg's psychology can be handled meaningfully only in a command of psychology in general, his theology stated accurately and evaluated well only in a grasp of general theological problem, and his metaphysical construction of a spiritual-natural universe rehearsed significantly only in a good grasp of philosophic thought.

WILLIAM F. WUNSCH.

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